

3

THE
PRACTICE
 OF
 Thankefullnesse;
 OR
DAVIDS choyse directions
 how to prayse GOD.

*In an Exposition and Application vpon
the whole sixtie sixe PSALME.*

*With a short Treatise vpon the thirtie one,
and thirtie two Verses of the one hundred
and seventeenth PSALME.*

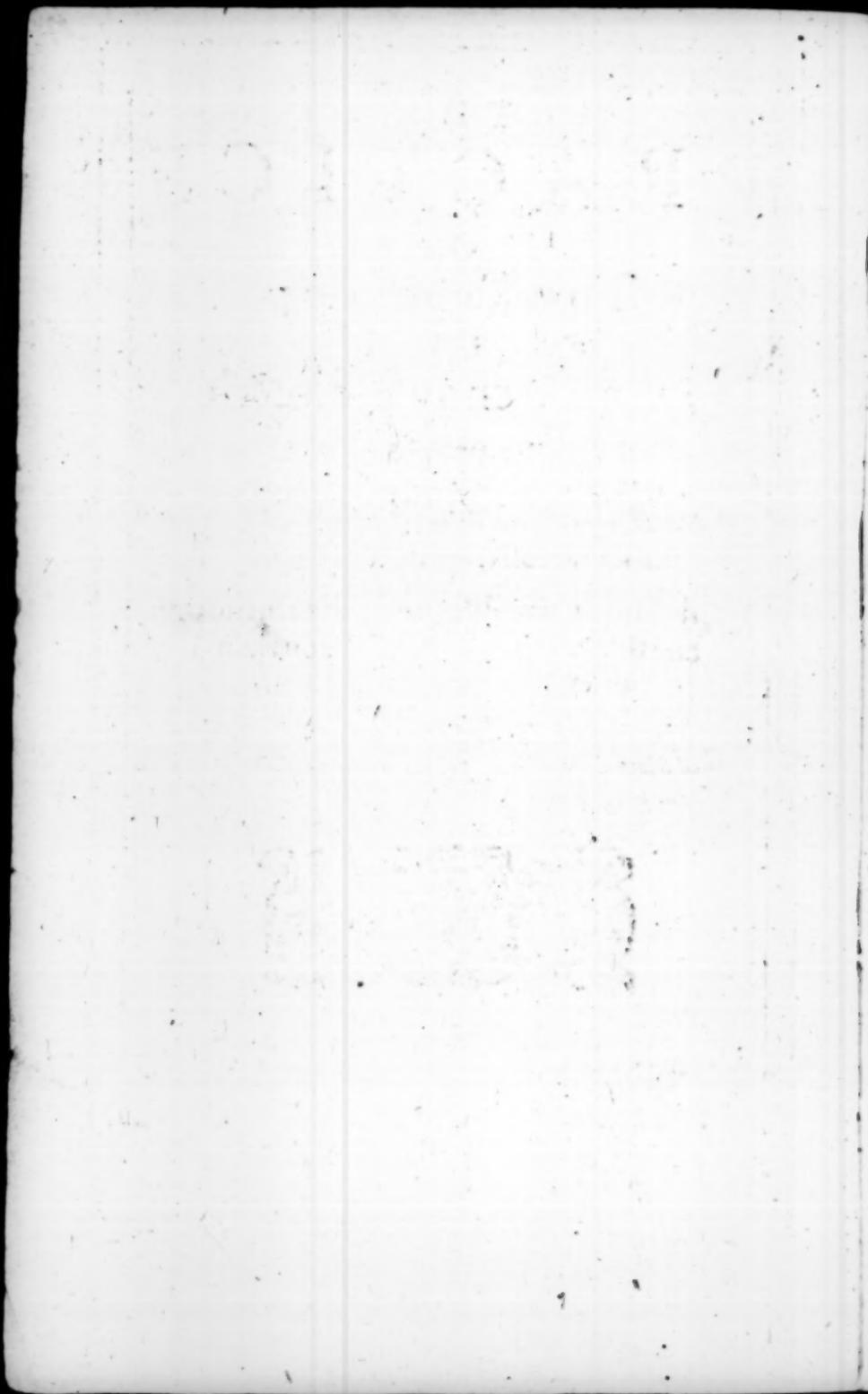
I. THESS. 5. 18.

*In all things give thankes, for this is the will of God, in Christ
Jesus towards you.*



LONDON

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sold at his Shop, neere to the Conduit
in Fleet-street. 1622.





TO
**THE NOBLE, VER-
 TVOVS, AND CHRISTI-
 AN LADIE, THE RIGHT HO-
 nourable Countesse of *Lincolne*: Lady-
 Mother to the Illustrious, and true-
 ly Religious Earle of
Lincolne.**



Ost worthy Ladie, appa-
 rent it is, that the Fa-
 ther of mercie hath in-
 riched you with that,
 which is more precious ^{1. Pet. 1.7.}
^{2. Pet. 1.5.}
 then the best tried gold; with that Faith,
 which is attended on with the lustre of
 Vertue, the grace of Knowledge, the go-
 uernment of Temperance, the ornament
 of a meeke and quiet Spirit, the support
 of Patience, the splendour of Humilitie,
 the gaine of Godlinesse, the bond of Bro-

The Epistle

therly kindnesse, and the glorie of Loue:
And albeit the most rightcous Lord hath
darkened your comfort in the weakest,
yet hath hee most brightly lighted it with
a manifold shine in the greatest: Here
there shineth remembrance of the Crea-
tor in youth; in youth, learning to know
Time, and Reason; discretion to answer
the enemies in the gate; wisedome to pre-
ferre and chuse that, whose price is farre
aboue the Rubies; satisfaction to your
Honor, and hope of wished glorie to your
most Noble house, and generous race. O,
the lines are faine to your Honour in most
pleasant places, so that you are able to say
to the profane wonderers, and to all your
Peeres, Maruell not that I am zealous of
reading, bearing, and meditation; maruell
not that I loue not this world, nor the euils
thereof, the lusts of the flesh, the lust of
the eyes, and the pride of life; maruell
not that I studie to haue my conuersation

in

Dedicatory.

in heauen ; or that I call so often for the exercises of Prayer , Preaching , and Thankesgiuing ; for God hath done so great things for my soule , as I can never be thankefull enough .

O most Christian Countesse ; two things I haue often thought vpon : the one, how I might satisfie the continual request of divers Christian friends , by some fruits of my vnpolished labours : the other, how I might testifie to the world , my most respectiuue dutie to your Honour : now at length for the satisfaction of the one , and testification of the other , I haue presumed to tender that , which alwayes hitherto I trembled to offer , because of my weaknes ; fearing the carping of some Momus , for bringing no novelty amidst so much variety : or some Moses should blame me , for bringing any more amidst so much facietie . Yet considering , that since the time of Reformation is come , the Temple of the Lord is in more places

The Epistle

then Ierusalem , and of such spacious capacity, as though knowledge abound therein as the Sea ; yet there is place still emptie to receiue it. And now the Builders are not so many , and the fit stiffe is not so much, but that there is a renewed charge, that towards the Lords Worke cuerie one bring what hee can, that as hee hath received the gift, hee should minister the same to other, as good Stewards of the manifold graces and gifts of God.

Therefore, some little of that spirituall blessing , which his holy Spirit hath communicate to mee , his vnworthy instrument in meditation, according to the necessarie laid vpon mee, I haue uttered, and ministred to others in preaching, and here doe present, as to all my fellow-members, and Christian friends euery where : but first, and chiefly to your most Honourable and vertuous selfe, in writing. The subiect and ground of my labour, is the sixtie

Dedicatore.

fixe Psalme, a Psalme of Diuine praise,
made by the sweet Psalmist of Israel, vpon
the deliuernce of Gods people out of
many sore calamities, and of himselfe out
of the bloudie hands of his persecuting e-
nemis. I wish it to all, because all haue
more then much need to bee awaked, to
this dutie of praising God in this time of
securitie: but I dedicate it onely to your
Honour, as to the prime moouer of this
my present indeuour.

For, when I had neither a purpose to
any such Treatise, nor thought of this
most worthy Psalme: then did your Ho-
nour, whose affections are euer set on hea-
uenly things, name this Song and Psalme
vnto mee, commend it to my meditati-
on, request mee to intreat of it, helpe my
labours with your prayers, and ioyfully
beard what the Lord spake by mee out of
it. Therefore, I beseech your Honour,
take this my Dedication, as a true token

The Epistle, &c.

of my most gratefull affection to your most
Noble selfe, another Marie in chusing the
better part : as a testimony of my longing
to adde something to the cure of the la-
mentable neglect of holy duties : and as
a witnesse of my desire to further this
seruice, to Gods praise and
glorie. Euen so bee it,
euen so bee it,
Amen.

Your Honours euer to com-
mand in the Lord,

N. LARKE.

AN



AN
EXPOSITION OF
the sixtie sixe P S A L M E,
by Doctrine and
Exhortation.



N this holy Psalme, consider : *The Title.*
First, the Title : Secondly, the
Psalme it selfe: the Title com-
mits it, *To the chiefe Musician,*
or the Master of the harmony,
or Him that excelleth ; and
intitles it, *A Song, A Psalme,* as being one of
that kind, which the Church in *Dauids time* v-
sed to sing with Instruments & voyces. It ser-
ueth well to prepare attentiō and intention to
the matter of the Psalme. For it may plainly
teach vs : First, That it is worthy of chiefe
skill, and consent in singing the same : Se-
condly, That it is a Song full of *Excellencie,*
and to bee vſed so, as our Diuine praises may
be made more pleasing, *sweet,* and excellent
by it. Thirdly, That it is to bee sung with a
double Musick, and melodic to God, euēn
with

1.
2.

3.

Ephes. 5.19.

col. 3. 16. with the glorie of the Tongue, and the grace
of the *Heart*: loe, how the Title is a preparatiue to the vnderstanding, affecting, and
vsing of this speciall *Psalme*.

The Psalme In which there is: First, A generall; Secondly, A particular setting foorth of the praise of *God*: by diligent perusing whereof, wee shall learne much worthy and necessarie knowledge: knowledge, how to make *Gods* praise *gloriosus*: to comfort our selues in his greatnessse: to reioyce in his noble *Workes*: to sucke sweetnesse out of our *afflictions*: and to relate without either affectation, or ostentation, to *God glorie*, and to others edification, the *Lords* admirable *goodnesse* vnto euerie one of vs, and to awake vs vnto all these; thus this *Psalme* beginneth.

Vers. 1. *Make a ioyfull noise unto God, all yee lands.]*
In giuing *God* thankes, it is our dutie to haue great reioycing; they that doe it without reioycing, yea, euен in him, doe it not so rightly, as is fitting to his *Majestie*. Therefore in doing this dutie, reioyce greatly, be not ashamed to let thy reioycing be seene, and heard; make a ioyfull *noyse*, like the noyse of the Trumpets in the *dayes* of your *triumphs*, of your gladnesse, of your festiuall solemnities, and of the times wherein you haue found specia-

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of Thankfulnesse.

3

acceptation of your sacrifices : and make this noyse vnto God.

Diuine thanksgiving , is to bee appropriate onely to Gods person. Deny it to all creatures in heauen , or earth : deny it to false gods , and giue it to the true euerliuing ^{Psa.68.19.} God , the God of our *saluation* , our owne ^{90.17.} God , euен the God that saueth vs , and establishest his grace in vs.

¶ All yee lands.] None of the vniuersall Church of God , is exempt from praysing God : high, low, Iew, Gentile, bond, free, male, female , hold not backe your praise from God ; hee holds not backe his benefits from you, but ^{65. 19.} hadeth you daily with the same : you haue, or can haue nothing, but what you receiue from him, and that, not for your merit , but onely for his mercie , which indureth for euer. ^{1. Cor. 4.7.}

Sing forth the honour of his Name , make his ^{Verse 2.} praise glorious.] True Thanksgiving is such an action , as cheerefully sets forth the glorie of Gods Name : let not your thankes to God , the most High ouer all in heauen , and earth, bee any abasing of his Maiestie , but ascribe that to his great and fearefull Name , which is honourable : giue to him the glorie due to his ^{Psa. 29.} Name , let every one that speakes of him, ^{2, 8.} speake of his glory : confess that his Name is aboue

Pbil. 2.9,10. aboue euery name in heauen, and earth : confesse that at his *Name* euery knee should bow, of things in heauen, and in earth, and things
Pro. 18.10. vnder the earth. Confesse that his Name is
Psal. 8. a strong Tower to all that trust in him : confesse that his *Name* is wonderfull excellent in all the world : confesse that his glorious
Nob. 9.5. *Name* is greater then all thankesgiving, and praise : let the desires of your soule be to the praise of his holy Name.

Also Make his praise glorious.] Divine thankfulness makes Gods praise glorious ; glorious to the hearing , and vnderstanding of men, though it can supply no defect of glory to God, for his *glory* is alwayes infinite, and absolute : lessen not his *praise*, praise him not basely, giue not his *praise* to any other : so praise *him*, as becommeth *him* : let your hearts bee prepared, and your tongues awaked, to ytter forth the greatest *praise* you can of Gods Highnesse.

Ves. 3. *Say yee :*] *Thankesgiving* is to bee performed with speaking : bee not silent from this dutie ; auoyd that silence , as great disobedience : neither can you excuse it by pleading ignorance : here you are taught what to say. Hee that requireth your *thanksgiving*, teacheth you what you should speake in the same;

hee

of Thankfulnesse.

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hee that commandeth to make his *praise glorious*, sheweth, how you should make it glorious : of his goodness hee findeth you heart, mouth, tongue, words, and all ; that to neglect this dutie, you should haue no excuse at all.

Say yee vnto God :] In *praising God*, that must onely be said of him, which may with a good *conscience* be said euен to him. Use not the *Lord* as you doe men, to say one thing behind his *backe*, and another afore his *face* : for you can neuer bee but in his sight, neuer thinke a thought, but hee vnderstands it ; neuer speake a word, but hee knowes it : therefore say yee things *glorious* of *him*, and say ye the same vnto him. Shew that his *benefits*, his *Name*, his *glory*, and his *praise* doe so affect you, as you cannot, but like a gratefull man to a most beneficall friend, meet the *Lord* your *God* in your *meditations*, and breaking out into zealous *praises* of his bountie, speake, and say euен vnto *himselfe*, that which may best testifie, how desirous you are to shew your best *thankefulnesse* for all his louing kindnesse : hence say yee vnto *God* :

How terrible, or reverend art thou in thy workes !] To the high setting forth of Gods *praise*, is required a feeling *confession* of his most

most reverend dealing in euery *action*. Beware you want not the consideration, that should bring this *confession*; they are neere destruction, and the sound of great woe is to them, that regard not the *worke* of the *Lord*, and consider not the operation of his *hands*.

Psa. 18.5. *Ifa. 5.12.* *Hof. 14.9.* *Pj. 107.43.* Doe you otherwise, bee you wise to understand the wayes of *God*, be you carefull to obserue those things in *Gods administration*, which may teach you this feeling *confession*, that you may say vnto him with *admiration*; How excellent, O *Lord*, is thy *Name* in all the earth? How great and *glorious* are thy *workes*? And how innumerable is the number of them? How *unsearchable* are thy iudgements? Who is like to thee, O *Lord*, among the gods? So glorious in *holinesse*, fearefull in *pryses*, and doing wonders. Thou so rulest

92. 7. *104. 24.* *Exo. 15.11.* *Dan. 4.32.* in the *Armies* of *Heauen* aboue, and so worshippest in the *Inhabitants* of the earth below, as to thee wee alwayes say, How reverend and fearefull art thou in thy *workes*? the like whereof none can doe.

Through the *greatnesse* of thy *power*.] It is a principall point in the praising of *God*, to ascribe the *glory* of victory to his *power* onely; say not, Our own arme shall *sauue vs*; our *Idols* haue *sauued vs*; our *Horses*, and *Chariots* shall *sauue*

saue vs : but euer say vnto God in euery victory, Thou, O God, art more glorious and excellent, then the highest helpe; onely at thy rebuke both the Horse and Chariot are cast a. 115.1. sleepe; Not vnto vs, O Lord, not vnto vs, but to thy Name we giue the glory. Thou, enen thou alone, by the greatnessse of thy power, hast gotten thy selfe the victory; and through this power

Shall thine enemies submit themselves unto thee, though dissemblingly.] When wee see Gods enemies driuen for feare to dissemble Religion, and not to dare to withstand the defendours, and Ministers of Christ's Kingdome, wee should admire, and acknowledge Gods mighty power therin: say not, This is through mans policie: say not, This is for feare of mans power: but confess and say, Behold the mighie power of God: through the greatnessse of thy power, Heathenish Darius submitted Ezra.6 himselfe vnto thee, and forwarded the building of thy Temple: through the greatnessse of thy power, great Nebuchadnezzar submitted himselfe vnto thee, and extolled, and prayed, and honoured thee, the King of Heauen: through the greatnessse of thy power, hard-hearted Pharaoh submitted himselfe to thee, Exo.12.31. to let thine Israel goe. So still shall thine enemies, and the enemies of thy Christ, submit

mit themselves vnto thy *Majestie.*

Thine enemies.] All are not true friends to the *Gospel*, that vnder Christian Kings, and in the *Churches* prosperitie professe the *Gospel*: Through the greatnessse of thy *power*, O God, some are thy enemies, and therefore not to be trusted by thy *servants* (because they, in respect of the betternesse of the times, and some other hand of thine, dare doe no other:) Some are in subiection vnto thee, and submit themselves among thy people, as *Iudas* among thine *Apostles*; onely they doe it sore against their *heart*; they doe it with desire rather of opportunitie to cast off thy *yoke*, and to shew their enmitie.

Dissemblingly, and lyngly.] They come neere Gods enemies, that serue him in hypocrisie, or for seruile feare of his *power*, and not in *truth* and sinceritie, for *dutie*, and loue to his *Majestie*. Looke to your *hearts*, that you haue not guiltie *consciences* this way, so as you may wofully accuse your selues, saying, Through the greatnessse of thy *power*, we submit our selues vnto thee, and to thy *Kingdome*, onely in dissimulation, and perforce, because we dare doe none other: but be yee so good, and true of heart, as you may find your selues in a child-like *submission*, with *faith* unfaigned,

Psa.125.4.

1.Tim.1.5.

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fained, and pure loue ; and so may say this vnto God , onely of his enemies , Through the greatnessse of thy power , thine enemies fainedly submit themselves vnto thee .

All the earth shall worship thee .] There is no respect of person , in Gods Vocation of men to salvation . Be not discouraged , because thou art a Gentile , or bond , or female , or weake , or a thing of nothing : God calls all that are his , the Gentile , assoone as the Jew , the bond , assoone as the free , the female , assoone as the male , the weake , assoone as the strong : he puts no difference , hee doth nothing for any ones person sake , but all for his owne mercy sake . Hee concludes not his Church within some one Town , Cittie , Nation , or Countrey , but many come from all Regions , to sit downe with Abraham , Isaac , and Iaakob , in his kingdome ; and all this through his power : through the greatnessse of thy power , All the earth shall worship thee .] It is Gods praise onely , that his people doe worship him . If you be worshippers of God , praise not your owne wel-willing that way , your owne selfe-affection to godlinesse , your owne apprehension of the meanes , the power of the instruments : but praise the riches of Gods grace , and the power of his Spirit ; and say vnto him , Of our selues wee are weake , we are

Gal.3.28.
Act.10.
34,35.

Mat.8.11;

Rom.5.6,
8,10.

B

are

Ioel 2.32. are sinners, wee are enemies, wee are vngodly.
Now that we are turned to worship thee, thine

Ioh.6.44. *is the praise:* thou hast called vs vnto it, thou
Psa.65.4. hast drawne vs, thou hast caused vs to come
vnto thee, onely through the greatnesse of thy power we worship thee.

Eph.5.19. *And all shall sing vnto thee.] Singing*
Col.3.16. *rightly, is a singing vnto God him selfe. Sing*
not holy Hymnes, spirituall Songs, diuine
Psalmes to your owne mindes carnally merry,
or to please the vncircumcised eares of pro-
fane friends: but sing them so, as you doe
certainly sing them vnto God, making a me-
lody in your heart vnto him, and singing
them to him with grace in your mindes.

Psal.68. *Sing vnto thee.] Right singing vnto G o d,*
4.32. *is a part of the worship of God: an effect of*
the gracious operation of G o d: an action be-
longing to euery member of the Church of
G o d. All the earth shall, in worshipping thee,
sing vnto thee; through thy power they shall
sing vnto thee, and all they shall sing vnto
thee. If you neuer sing vnto the Lord, how
doe you give him his whole worship? Where
is his ioyfull Seruice? Therefore as you say
vnto him, so sing vnto him, sing daily vnto
him, sing praises, sing praises, sing skilfull prai-
ses vnto him.

They

of Thankfulnesse.

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They shall sing to thy Name excellently.] The chiefest, and worthiest renowne that can bee spoken of people, is, that they be religious, and zealous worshippers of God. In ascribing vnto God the glory due vnto him, say this chiefly vnto him, Heerein is thy praise glorious, that through the greatness of thy power, people doe worship thee, and sing vnto thy Name excellently : this being Gods speciaall honour to effect this, it is our speciaall renowne, that it is effected in vs : if any bee not a true worshipper of God, hee hath no renowne, hee is without honour, hee is most base, hee is euene abominable. But they that are made his worshippers, are noble in name, in praise, and in glory above all other : and this is the glory of verie Kings, to bring presents to him, to offer gifts to him, to fall downe to worship him, and to serue him. Therefore, thinke your selues greatly exalted, that you are become his religious seruants, reioyce in this against all earthly abasements, and hope after the increase of the number of his true worshippers, and say still vnto the Lord, with confident expectation of the restoring of the Jewes, and of the fulfilling of the Gentiles, *All the earth shall worship thee, they shall sing to thee, they shall sing to thy Name excellently.*

OR

B 2

Come,

*Psa. 49. 20.**Acts 17. 15.**Deut. 25. 19**Psa. 72.*

Verse 5.

Ier. 2. 31.

Luke 14. 2.

Job 21. 15.

Luke 14. 18

Ja. 65. 5.

Ja. 55. 1.

Mat. 11. 28

Jsa. 2. 3.

Job. 6. 45.

Psa. 34. 11.

1. Thes. 5.

Heb. 2.

Psa. 95.

2. Cor. 2.

Isa. 30.

Psal. 27. 4.

Eccles. 4. 17.

Ier. 42. 20.

Act. 2. 13.

Come, and see the workes of God.] Vnto the worshipping of God rightly, is required a willing comming to the meanes that teach vs his glory: say not as Papists, It is heresie to come: or with the rebellious and voluptuous, Wee will not come: or with the Atheists, What profit is it to come? or with worldlings, Wee cannot come: or with Separatists, Wee are too holy to come: but with the hungry and thristie come; with them that are burthened and heauy laden come, with them that are zealous, prouoke one another to come, with them that are taught of God come; and you shall not come in vaine, but comming to the meanes, you shall learne the feare of God.

Come.] The Ministryer of the word of God teacheth, and inviteth vs to make vse, and godly benefit of the workes of God, that bids vs come: and let vs not be absent, nor from this; neglect not this; harden not your hearts against this; but frequent this, beare this, beleue this, obey this, submit your selues to this & examine how you profit by this; and according to the present charge of this, Come and see.] The way to the profitable vse of the meanes of godliness, is to see, behold, and consider the same.

Come not as hypocrites to dissemble: come not

not as sluggards, to sleepe : come not as scor- Ez. 33. 32
ners, to deride, nor as enemies, to catch, nor as
children and fooles, to gaze, prattle, or play ;
but come as the *lovers* of *goodnes*, to seek; as the
wise, to obserue; come as the *godly*, to *learne*, as
the *prudent*, to consider, and as the *obedient*,
to see.

The workes of the Lord.] The *workes* of
G o d are speciall meanes to furnish vs , and
fit vs to *worship* and *praise* G o d . Doe not e-
steeeme them as dead things ; doe not passe
by them as idle *matters*, & of no reckoning ;
doe not *sinne*, as those that are complained
of, for that they regarded not the *workes* of
G o d , nor considered the *operation* of his
hands; but come, and behold his *workes* , vse
them as happy *meanes* to make thee happy,
that is, to fit thee to bee an happy and holy
worshipper of God.

Vse his *workes* of *creation*, to draw you to Psal. 33. 9.
feare him ; his *workes* of common *preservati-* 36. 6.
on, to admire his *providence*; his *workes* of spe- 31. 23.
ciall *preservation*, to loue him ; of *administra-* 7, 8, 9, 10.
tion, to trust and to *reioyce* in him ; of *judge-* 67. 4.
ment, to acknowledge him, and to stand in awe 9. 16.
of him ; of *sustentation*, to waite on him : and 145. 15. 16.
his *workes* of *redemption*, to *praise* his *holie* and
fearefull Name; in stead of vaine and corrupt

P.105.2,5 communication, talke of his wonderfull works, and in stead of remembiring vanities, remem-
ber his maruellous *worke*s which hee hath
done, his *wonders*, and the *judgements* of his
mouth.

Psal.92.

Hee is to be reuerenced in his doing toward the sonnes of men.] They that rightly consider Gods working, doe find that hee is most wor-
thy to bee reuerenced in euery *action*: O thou
man, that doest not perceiue this, thou art
very foolish. But yee *holy ones*, whom God
hath made glad through his *worke*s, and who
reioyce in the *worke* of his *hands*; happy are
you, for you see how true this is; and you ad-
mire that hee is so reuerend in his *doing*:

Toward the sonnes of men.] The very per-
son, toward whom God is so reuerend in his
dealing, is full of argument of his *commenda-
tion*: for who bee these? Euen the *sonnes* of
men. Oh then, *praise the Lord* highly for his
administration to such persons: confess his
bountie vnto these, bountie *unspeakable*; con-
fess his *goodnesse* vnto these, goodnesse *im-
measurable*; confess his *mercy* to these, mer-
cy most laudable; confess his *love* to these,
love most admirable. For these haue plunged
themselues into all *misery*; these haue prou-
oked his *wrath* by infinite *iniquity*: these haue
nothing

nothing in them to deserue any *compassion*: these haue all that is in them to bring *condemnation*. O wee men , whose *imaginacions* are continually *euill*,whose *toolish mindes* are full of *darknes* , whose very *hearts* are most *deceitfull* , whose *mouthes* are full of *blasphemy* , whose *throates* are an open *sepulcher* , whose eyes are full of *vanity* , whose *eares* are full of *idlenesse* , whose *hands* are full of *bloud* , whose *feet* are swift to euery *mischief* , whose *life* is most *sinfull* , and whose *body* is most *vile* : Let vs wonder that God is so reuerend in his dealing to such most vnworthy persons, and wondering, let vs to his glory say, What is *man*, that thou art so fauourable a God vnto him? What is wretched *man* , that thou art *mindfull* of him ? What is the sonne of mortall *man*, that thou visitest him ?

Hee turned the sea into dry land.] God *Verse 6.*
 shewes himselfe wonderfull in his doing, for them that feare him : Their *enemies* were *be-kinde* them, the *Red Sea* is before them: What now shall become of them ? Why, behold the *saluation* of the *Lord* to his owne people, hee forthwith rebuked the deepe *Sea* for staying them, and it presently gaue way vnto them, ouerwhelming all their *enemies*, that followed them. See how reuerend the *Lord* was in his

doing toward these sonnes of men; ioyne your selues to this God , and hee will doe wonders for you ; beleeue in him, and hee will make all things possible vnto you ; expect with patience his deliverance , if no meanes bee with you; if all meanes bee against you, yet can hee find meanes to helpe, and *sane* you ; he turned the sea into dry land :

They went thorow the flood aw foot.] To whom God makes himself knowne in a speciall fauour, and manner, to them hee will magnifie his power : that they might see his great saluation , hee led them dry shod-thorow the great depths of the cruell sea : and after , that they might know that hee the liuing Lord was among them, and that hee would not fail to doe all that hee promised them, hee cut off the waters of the Riuier Jordan , and made them stand on an heape , euен when it was at the broadest , vntill all his seruants were cleane gone. If hee doe not thus to you , but lets seas and flouds of iniquitie keepe you from entring into his holy Canaan , then lament ; for it argues that he yet hath no fauour vnto you: if you would haue him thus magnifie his power some way towards you, then call your selues by the name of Iaakob , and subscribe with your hand vnto the Lord : if you bee his people,

Jos. 3.10.

Ex. 44.5.

ple, then expect one great deliurance after another: and if you know who feare him, doe not mocke nor despise them; but say, They are Den.33.29 happy; say, Who is like vnto them, so sauued by the Lord, the shield of their helpe?

[There did we reioyce in him.] Gods admirable and comfortable dealing begets present reioycing in him, in them that loue and feare him. They were no sooner passed thorow the Red Sea, but then and there Exod.15. Moses and the children of Israel sang *joyfully*, a song of thanksgiving vnto the Lord: there also Miriam the Prophetesse, with all the women answered the men, with well-tuned instruments, holy dances, and sweet voyces in the same thanksgiving: There did they reioyce in nothing of their owne, in nothing of any creature in heauen or earth, in nothing else but in God alone, in his triumph alone, in his strength alone, in his saluation alone, in his Name alone, in his right hand alone, in his power alone, and in his greatness alone. But doe wee not honour him in the very place where hee hath honoured vs? Not praise him in the very time, wherein hee hath done great things for vs? Not reioyce amidst all our comforts, benefits, and deliurances? Are wee not now most glad, that hee giues vs blessed proofs, that he is become our
owne

owne God, strength, deliuener, and saluation? Oh let vs tremble at this vnhankfulnesse, and so amend this negligence, as we may say iustly, as they haue said, *There, there did wee reioyce in him:* and still may wee reioyce in him.

Verse 7.

Dan. 4.

Psal. 135.

Psa. 145. 20.

Kom. 8. 28.

Psal. 11.

For, *He ruleth by his power for ever.*] Yee righteous, feare not the frownes of fortune, falsly so called, the hatred of the world, sicknesse, famine, sword, or pestilence, the sonnes of mortall men, hellish principalities, or powers, nor any creature: for your God ruleth according to his will in the armies of heauen, and in the inhabitants of the earth, doing whatsoeuer pleaseth him euery where. Yee wicked, feare, and tremble; be full of sorrow, and heauiness; howle and lament; for God ruleth, who preserueth all them that loue him: but all such as you are, he destroyeth: All yee vngodly, repente speedily, for God ruleth, who makes all things worke together for the best to them that loue him: but vpon you he shall raine snares, fire, and brimstone, and an horrible tempest, this shall bee the portion of your cup, because not chance, nor fortune, nor Planets, nor windes, nor Popes, nor hell, nor creatures rule, but God alone ruleth.

He ruleth by his power.] Ye Potentates, and sonnes of the mighty, lift not vp your hornes on high,

high, oppose not your *greatnes* against any ordinance of God; for hee ruleth by his power, ^{Dan. 4.} none can stay his *hand*, nor may say to him, ^{35,37.} What doest thou? Them that walke in their *pride*, hee is able to abase. Yee *sinners*, prouoke not him to *anger*, for hee ruleth by his power; if yee still forget him, and will not consider, hee will teare you in *pieces*, and none can ^{Psa. 50.22.} liuer you. Yee that feare him, bee not discouaged, because your *enemies* are too *strong* for you: doubt not of *reliefe*, because your *miserie* seemes helplesse: *despaire* not of *recovery*, because you see no *remedy*: for your God not onely ruleth, but he ruleth by his *pow-er*, euen by his mighty *power*, whereby hee is able to *subdue* all things to *himselfe*: euen by ^{Phil. 3. 21.} his infinite *power*, whereby hee is able to doe ^{Ephes. 3. 20.} exceeding abundantly for you, beyond all that you can *ask*, or *thinke*.

For euer.] Thinke not, O ye *wicked*, that there is any time, wherein you shall haue the rule in your *hands*, or shall escape his *judgements*; for hee ruleth for euer, his *dominion* is an euerla-^{Dan. 4. 34.} sting *dominion*, and of his *kingdome* there is no end. Reioyce, O yee *righteous*, for the prouidence, the *goodnes*, the *protection*, the *presence*, the *power*, the *justice*, the *mercy* of the Lord your God shall never bee diminished, shall neuer

uer cease, shall neuer faile you ; for hee ru-
Ps.146.10. leth by his power for euer : Thy God, O Sion,
raigneth, and he shall raigne for euer.

His eyes behold the nations.] O yee mad peo-
Psa.29.15. ple, that seeke out deepe deuices to hide your
counses from the Lord, and to keepe your
workes secret in darke, asking, Who seeth vs?
Who can know vs? woe bee vnto you : for his
Psa.15.11. eyes behold the Nations; hell, and destruction
are before him; how much more the hearts of
the children of men? hee hath seene all your
Psa.10.14. imaginations, he beholdeþ all your mischiefe
and spite to requite it with his owne hand. Ye
faithfull ones, be the same in all places, and in
all countries, dissemble no where, sinne no
where; for your God will find it out, his eyes
Psal.33.13. behold all Nations, hee beholdeþ all the
sonnes of men, his eyes are vpon all the wayes
Iob 34.21. of man, and hee seeth his goings; his eyes are
Prou. 15.3. in euery place beholding both the enill and
the good. You that are in affliction, doe not
Psa. 40.27. say, My way is hid from God: but be glad, and
reioyce in his mercy, in the midst of thy mi-
Psal. 31.7. sery, with full assurance that hee considers thy
trouble, and knowes thy soule in aduersities; for
his eyes behold the Nations, and his eye-lids
Psa. 40.28. do try the children of men: there is no search-
ing of his understanding : Behold, his eye is
vpon

vpon them that feare him, and that hope in his mercy, to deliuere their soule from death, and to keepe them aliue in famine. All people trust in the living Lord of heauen and earth, haue him alone to bee your God, for hee is the verie God: The Heathen gods haue eyes, and see not; but our God seeth euery thing that hee hath made, and his eyes behold all Nations. Psal. 33.19. Psal. 115.5. Gen. 1.31.

Let not the rebellious exalt themselues: they which are rebellious, let them not bee lifted up too much in themselues.] Pray for this vnto the Lord, so oft as you heare of Nations rebelling against any Christian Countrey; for hee alone is able to tame, and spoyle the stout-hearted, Psal. 76. and can cause the men of might to haue no strength in their hands. Pray for this vnto him, so oft as you see any proud persons exalt themselues against the free passage of the Gospel; for hee alone is able to bruise Satan Rom. 16.20. himselfe, and to tread him downe vnder our feete. Pray for this vnto him, when the enemy waxeth stil prouder; for though he suffer them sometime to afflict vs, yet hee cannot abide Den. 32.17. that they should behaue themselues proudly, and strangely against vs. Pray for this vnto him, euен when thy sonnes and daughters are arrogant and insolent: for he will either breake them,

them, because they are rebellious, or if they belong to him, hee will beale their rebellions.

Verse 48.

O blesse our God, yee people, and make the voyce of his praiseto be heard.] Gods holy ones are so affected with desire to praise him, as they prouoke all other also to praise him. Haue you no desire to praise God? Oh, how can you aske any mercy at his hand's? Is your desire to praise him so weake, as it moves you not to draw others to this duty? Oh, how little reckoning make you of God, and of his glory? and how carelessse are you of others saluation? Doe you prouoke others to dishonour and blasphemē him? Oh, you doe an abominable thing; such a wickednesse, as never did wicked Idolaters to their false gods. Beware of no affection: beware of too little affection, and labour to this high affection vnto the praise of God, which will moue you to exhort others to it, saying, *O magnifie the Lord with mee, and let vs exalt his Name together.*

Psal. 34.3.

Our God.] This is the glory of Gods people, that the Lord hath made them so neere vnto him as they may very boldly professe, and call him, *Our God.* Oh yee hypocrites, this glory doth not belong to you: if you call him, *Our God,* hee denyeth it, saying, *Away from-*

Matt. 7.21.

from me, yee workers of *iniquitie*, I know you not. Oh, you *enemies* to the true *doctrine* of *Christ*, this *glory* doth not belong to you; if you call him, Our *God*, he denyeth it, saying, Not I, but your *belly* is your *god*, and your ^{Phil. 3. 19.} end *damnation*. Oh you *worldlings*, this *glory* belongs not to you, *ignorant*, *blind*, and *unbelieving soules*: if you call him, Our *God*, he denyeth it, saying, Not I, but the *Devill* is ^{2 Cor. 4. 4.} your *god*. But, oh yee *seruants* of the *Lord*, to you, euen to you doth this *glory* belong, if you call him, Our *God*, he denyeth it not, but answereth, I am the *Lord* your *God*, and you ^{Psal. 81. 10.} are my *people*. All that desire this *glory*, bee ^{Hos. 2. 23.} his true *seruants*, be in *Christ*, bee in fellowship with his *Church*, then may you say also, The *Lord* is Our *God*, euen our owne *God*: ^{Psal. 144.} then are you *blessed*, Oh blessed are the *people*, whose *God* is the *Lord*. Then are you ^{Rom. 8. 32.} protected. If *God* bee on our *side*, who can bee against vs? Then are you *safe*: Our *God* ^{Psal. 48. 14.} will be our *guide* euen vnto *death*. Rejoyce that the *Lord* is become your *God*, prepare an *habitation* for him in your *hearts*, exalt ^{Exod. 15. 2.} him with your *tongues*, and call to others, saying, Bless our *God*, blesse our *God*, O ye people.

And make the voyce of his praise to bee heard.]

heard.] This is the token that people are come vnto God, when they make others heare them praise God : they that make others heare them praise Images, and superstitious Popish Ceremonies , shew no token that they are come vnto God : they that make others heare them praise the sinfull pleasures of wicked lust , shew no token that they are come vnto God : they that make others heare them, by swearing, and lying, and other sinnes, blaspheme God, shew no token of coming vnto him : they that are afraid , and ashamed to let others heare them profess, praise, and glorifie God , shew no token that they are come vnto him. But they that with zeale, modestie, reverence, and sinceritie doe make others heare , and perceiue that they doe acknowledge, honour, and praise God, doe shew a sufficient token that they are indeed come vnto him. Therefore, when the exercises of praising God are performing, congregate together readily thereto, lurke no where in Kitchin, or Hall, or Butterie, or Chamber, or Yard, or Street, or any where absent, which is enough to make you suspected of irreligious hearts. But come forth all, & come affected, and come prepared to pray together, to heare together, and to sing together, that we may

may together blesse our God, and make the voice of his glorious praise heard, euen his praise, [which holdeth our soule in life.] Euen his *Vers. 9.* praise, which hath restored our soule vnto life: The restoring of our soules vnto life, & the holding of them in life, are speciall reasons to lead vs to praise God. Oh man, or woman, whose soule by sicknesse, or by the malice of enemies, or by other evils hath beene compassed about with the sorrowes of hell, and beene in the snares of death, and God of his maruellous goodnesse hath redeemed it, and restored vnto life, and doth still preserue, and keepe thee healthfull, and aline: Doest thou disobey this good God? doest thou dishonour him with thy life? doest thou sinne against him with the health and libertie that hee gives thee? doest thou not praise him for his wonderfull kindnesse? O foolish body, and vnwise, doe *Dent. 32.6.* you thus requite the Lord?

O ye righteous, be it farre from you to be so ungracious: doe not you so requite the Lord; but remember all his benefits, thinke *Psal. 107.* vpon all his goodness, and consider in particular, how when your soules were in wofull miserie, when your liues were in great ieopardie, your troubles were sore, and many, hee heard your cry, hee sent you helpe from his

holy place, and hee redeemed you from all your miseries; and it is he only which holdeth our soule in life, and

Suffereth not our feet to be moued.] They that doe serue God faithfully, are in the greatest safetie. Yee bloudie and deceitfull men, why doe you imagine mischiefe against Gods faithfull servants ? They shall bee as Mount

Psal.125.1. Sion, which cannot bee remoued. Yee gates of hell, why doe you offer violence to Gods

Iob.10.29. Saints ? They are in his hands, who is greater then all, and none can plucke them out. Ye men on earth that desire to be safe, why doe yee not turne from your sinnes, and come to our God to serue him ? Then you shall bee safe, and shall never bee moued.

Psal.15.5. Yee righteous, why are you afraid in any condition, or for any mans threatening ? Fear

Psal.55.22. not, faint not, cast your burthen vpon the Lord, hee will sustaine you, and will never suffer you to bee moued. Are we safe ? Is our King safe ? Is the Kings sonne safe ? Is our Land safe ? Are our Preachers, and people safe ? Are our mines, and children safe ? Are our goods and cattel safe ? Giue God alone the glory, sing praise to his Name : for hee onely saueth vs, he

*Psal.36.6. preserueth man, and beast : Not our owne arme, nor our sword, but hec himselfe hath
44.4,6,7. saued*

saued vs from all our enemies, putting them to shame that hated vs: hee inlargeth our steps vnder vs, hee holdeth our feete that they slip not, hee keepes them from falling, he sets them as on a Rocke, and suffers them not to bee moued; and if at any time, to checke vs for our security, and vaine confidence, wee be moued, and troubled, it is onely his gracious triall of vs, that wee might then looke to him, and say to him, In this also wee acknowledge thine hand.

For thou, O God, hast prooued vs: thou hast tryed vs, as Siluer is tryed.] Gods children can picke matter of thanksgiving, and of consolation out of their affliction. O thou that quarrellest at the godlyes Religion, because of their tribulation, and scoffest at their Profession, because of their affliction: their crosse is better then thy crowne; their miserie, then thy prospertie; their sorrowes, then thy pleasures. For thou pickest out of thine abundance, matter of irreligion, of pride, of unthankfulnesse, of crueltie, of condemnation: but they out of their sore affliction, matter of reioycing, of thanksgiving, and of consolation. O child of God, whose mind is grieued, who art pricked in thy reines, whose flesh, and whose heart failthe because of rebuke, and chastening; be no

more so foolish, so ignorant, and so like a beast before the *Lord*, regard and take out this lesson, picke thou matter of *comfort*, and of thanksgiving out of thine affliction.

But here must be grace, wisedome, experience, and obseruation: First, grace; for if we

Rom. 5.2,3 be by *faith* in Christ entred into that *grace*,

wherein wee stand vnder *hope* of Gods glory, then shall wee even glory in tribulations. Se-

condly, *wisedome*; for if we be truely *wise*, we

shall vnderstand the easie and wealthy place

Psal. 73.18. of the vngodly to be so *slippery*, and their end such *infelicitie*, and so vnhappy, as wee shall

praise God that wee drinke not of their full

Heb. 11. 25,26. *cup* of *prosperitie*, and preferre the *affliction*

of Gods people, before their sinfull and short

pleasures; esteeming the reproach of Christ

greater *riches*, then the *treasures* in Egypt.

Thirdly, *experience*; for if wee find the tryall

2.Cor. 1.4. how God comforteth vs in all our tribulation;

yea, so farre as hee makes vs *able* to *comfort*

them which are in any trouble, by the *comfort*

wherewith wee our selues are comforted of

him, we shall get much *joy*, and *hope*, and *blesse*

the *Lord* with great *gladnesse*. Fourthly, *ob-*

seruation; for if we obserue, first, Who afflic-

zeth vs, namely, our faithfull *Creatour*, our hea-

uenly *Father*, our owne *God*, who may iustly

say,

say, What vnkindnesse haue I ever done vnto you? Wherein haue I beene any way grieuous vnto you? I haue beene alway a *Father* of ^{2.cor.1.31.} *mercies* vnto you; a *God* of all *comfort* vnto you. I am the *Father* of spirits, to whom you ought to be in *subiection*, much rather then to the *fathers* of your flesh. Secondly, How he ^{Vers. 7.8.} *dealeth* with vs when hee *afflicteth* vs, namely, hee therein *dealeth* with vs, as with *sonnes*; not as with *bastards*, whose *fathers* are *ashamed* to haue them vnder their *nurture*; but, as with *naturall*, and legitimate *children*, whom the *parents* nourish and chasten.

Thirdly, Out of what *affection* he afflicteth vs, namely, out of his most *fatherly* loue. For ^{prou.3.12.} whom he loueth, he *chasteneth*, euен as a *father* doth that *sonne* in whom he *delighteth*. Fourthly, His ordinary entring of vs into his *number*, and into his *Kingdome*, which is by *afflictions*: For euery *sonne*, whom he receiueth, he ^{Heb.12.7.} *scourgeth*; and through much *tribulation* wee must enter into his *Kingdome*. Fifthly, How he afflicteth vs, namely, in *measure*, with such *moderation*, and mingling of *mercy* with *judgement*, as though we be sore *chastened*, yet wee ^{Psa.118.18.} are not *killed*: though we be sharply *corrected*, yet we are not *consumed*: though the ^{Lam.3.22.} *tentation* be long, or great, yet we be made able ^{1.cor.10.13.}

to beare it. Sixthly, What he doth in afflicting vs, namely, hee proueth vs; hee doth not prouoke vs like the Tempter, but proueth vs like a Father, that he may know, or that rather he may make it knowne to our selues, and to our friends that ioy at it, and to our foes that gnash their teeth at it, what is in our hearts, and what care, and constancy there is in vs to keepe his commandements. Seuenthly, To what end he afflicteth vs, namely, to our profit, and to doe vs good ; as to purge vs : to humble vs : to take away our sinne : to nurture vs : to draw vs to himselfe : to saue vs from the condemnation of this world : to make vs partakers of his owne holynesse : and to fit vs to raigne with him in his Kingdome. Eighttly, How he esteemeth vs, in afflicting vs, namely, not as hee esteemeth the wicked, whom hee taketh away from the earth like droſe : but as hee esteemeth his Saints, whom hee keepeth vnder his owne wings, and in his owne hand, as precious gold : not as refuse siluer, which he reiechteth ; but as fine siluer, which hee hath tryed, and fined for his owne uſe. If wee obserue all these, who feeth not that we may picke out matter of consolation, and thanksgiving out of our affliction, and reioyce that wee are able to say, Thou, O God, hast proued vs, thou hast tryed vs, as sil-

uer is tryed : thou hast magnified vs, in setting ^{Job 7.17,18} thine heart vpon vs, to visit vs euery morning, and to try vs euery moment.

Thou broughtest vs into the net : thou laydft ^{vtr. 11.12.} *affliction upon our loynes : Thou hast caused men to ride ouer our heads : we went thorow fire, and thorow water.] God doth oftentimes exercise his very deare children with very sore, and manifold affliction. Art thou afflicted, O Christian? Looke vnto God, as Job did : as David did : as* ^{Job 1.21.} *Daniel did : as heere the godly did : and confessing it to be hee that hath brought thee vnto it, that hath laid it vpon thee, that hath caused men to doe it, consider it wisely : submit* ^{Ecc. 7.14.} *thy selfe to it quietly : take it reuerently : ac-* ^{Iam. 4.7.} *knowledge it thankfully, and beare it constant-* ^{Heb. 12.9.} *ly ; yea, though thou know thine owne innocen-* ^{Heb. 10.32,} *cy : for so he exerciseth oft times his deare, and* ^{Orc.} *his righteous children.*

Art thou his obedient child ? thinke it not strange, be not discomforted that thou art afflicted : Job righteous : David a man after his owne heart : Daniel, beloued : Paul, a chosen vessell : Christ, his onely Sonne, in whom hee is well pleased: yet all these he sorely afflicted. Being so ; O ncere Christian, vnder his affliction, admire his wisedome : thinke of the lot of thy fellow brethren : care not for the wic-

keds vpbraiding : *indure* the vncharitables censuring : and refresh thine heart with consolation, though, being one of his children, thou suffer *sore* affliction.

How *sore* is it, when he casteth vs as down on the ground, and (as it were) throweth vs along vnder the most vile *contempt* of men, setting euен *Atheists*, and *Sycophants*(as it were) to tread and *trample* vpon vs, and to make vs no better then as myre vnder their very *horses* feet : exalting them on high *aboue* vs , and bringing vs to most *low* and base estate : making them , euен them the *head* , and vs the *tayle*? when he puts vs to the hardest pinches, *paines* and *perils* that can bee, and driueth vs thorow the most *grieuous* extremities , and most *feareful* calamities,to make vs as *hopelesse* to escape , as they are the *burning* that passe thorow a violent *fire* ; or they drowning, that goe thorow a deepe *gulfe* of water ? Therefore , O beloued Christian , art thou in any affliction? thinke it no *newes* ; thinke it not thine alone *case* ; thinke it not *strange* ; be not weary of it; do not faint; distrust not; despair not: sing in thy *prison* ; reioyce in thy *dungeon*; refuse not to take *comfort*; yea , remember thy *lesson* ;

That God, eu'en our most gracious God, oft times

Prov. 13. 12.

43. 44.

1. Pet. 4. 12.

& 5. 9.

Heb. 12.

3. 5.

Acts 16. 25

times doth exercise his very deare children with very great affliction : and not onely so, but also with manifold affliction ; afflictions ^{Deut. 28.} of the boodie by aches, paines, sicknesses, diuers ^{15, &c.} diseases ; afflictions of the name, by infamies, reproches, and all bad reports : affliction of the goods, by losses, by thefts, by robberies, by debts, by sundry casualties : affliction of the mind, by terrors, by feares, by discontentments, by discomforts in husband, or in wife, or in chil- dren, or in servants, or in neighbours, or in friends : affliction of euery kind, nets to in- snare vs, burthens to oppresse vs, men to tyran- nize ouer vs, fire to burne vs, water to drowne vs.

O Christian man, or woman, is thine afflic-
tion not onely sore, but also manifold ? Fret
not thy selfe for all this : consent not in any ^{Psal. 37.8.}
wise to do *euill* : forget not Gods Name : deale
not *falsly* in his Couenant : let not thine heart ^{Psal. 44.17,}
turne backe, nor thy steps decline from his
way, nor stretch out thine hands to a strange
god : cast not away thy confidence : live by *faith* ^{Heb. 10.35,}
patiently and *joyfully* ; and to this end remem- ^{36,37,38.}
ber that thy confidence hath great *recompence*
of reward : remember, that after long *patience*,
thou shalt receiue the *promise* : remember, that
many are the *troubles* of the *righteous* : re- ^{Psal. 34.19.}
member,

member, that yet a little while, and hee that shall come, will come, and will not tarry.

Onely, see thou bee not the cause of thine owne affliction, as wicked sinners are, as compa
Pro. 13. 20. panions of the wicked are, and as carelesse
1. Cor. 11. 30. Christians are : for then thou art a foole; then
Psi. 107. 17. thy best comfort in thine affliction is to re-
Ier. 17. 16. pent of thy transgression, and to craue par-
Rom. 8. 28. don. Againe, see that thou desire not affliction ; for though God please to send it, he will
Col. 1. 21. cause it to worke to thy best : yet if thou wil-
Heb. 12. 7. fully desire it, hee may leauethee to thy selfe, and so thou wilt peruerit it to thy worst : it shewes faith and obedience, wisely to beare it ; but shewes arrogancy and vaine confidence, to desire it. Also maruell not, that God exerciseth his children oft times with sore affliction, when they would faine be in liberty and free-
Prov. 3. 12. dome; for it is his will : and who should haue their will ; the Father, or the Child ? Parents ought to shew, and mainetaine their owne right will against the childs wicked, or wanton will ; yea, though the child doe pet at it, and bee sickle at it, &c. Otherwise (as lamentable experience shewes) the childs wills ful-
Prov. 22. 15. filling, is the parents shame, smart, paine, and vndoing. Now our heauenly Father, whose will is most holy, and who knoweth that his
Prov. 13. 23. childrens

childrens willed liberty , and wished freedome would bee many times abused to his dishonour, therefore chuseth rather to his glory and their good, to crosse their indiscreet and childish will in denying them ease, and freedome; & to do his owne will in exercising them with sore affliction. O behold his *1a.30viii.*
goodnesse and wisedome herein ! for all this is that he may haue the fittest *occasion* to be gracious vnto *vs* : this he euен waiteth for, and this these holy ones so experienced , as they haue left a worthy *confession* of it , saying,

But at length thou broughtest vs into a weal-
thy place.] After God hath tryed his children
by affliction, hee bringeth them out into the
*wayes of consolation : hee afflicteth them, hee *Psal. 103.9.**
chideth them, hee is angry with them, hee
bringeth them into the Net, hee aba-
seth them, hee commits them to the fire,
he casteth them into the water, he doth try them
by affliction, but not alwayes. Oh afflicted
Christian, be patient, though the Rod of the
*wicked come vpon thee, it shall not rest vp- *Psal.115.25**
on thee: be content, though thou be in trou-
ble, thy trouble shall not last ever: bee
cheerefull, though thou be in pouerty, in debt,
in misery, thou shalt come out: bee of com-
fort,

Pro. 23.18. *for*, though it be long , yet there will bee an end, and thy hope shall not bee cut off : bee *thankefull*, and waite still on God, and let thy Soule keepe silence vnto him,

Exo. 20.2. For after he hath tryed his Children by *affliction*, he bringeth them into the wayes of *consolation* , hee his owne selfe doth it : hee brought *Israel* out of *Egypt*, *Joseph* out of Prison, *David* out of all his troubles; these out of the Net, out of the Fire, out of the Water: and he his owne selfe brings all his Children out of their *affliction*. O thou good Christian, whom God hath brought into any grieuous condition, euen as the eyes of the Seruant looke to receiue helpe from the hand of his owne Master, and as the eyes of the Maiden are lifted vp to the hand of her owne Mistresse : So lift vp thine eyes, and expect deliuernance from Gods owne *selfe*: hee himselfe hath *wounded* thee , and he himselfe will *heale* thee : he himselfe hath *cast* thee downe, and he himselfe will *raise* thee vp.

Act 7.10.

Thou shalt not neede to cry to any Creatures in Heauen or in Earth : Oh who will *helpe* mee? Who will *heale* mee? Who will *comfort* me? Who will *deliver* me? for hee *Himselfe* will do it: as in *afflicting* thee , hee giues not his Authority to another: so in *releasing*

leaving thee, he will not giue his glory to another: Reioyce in the *Nes* he hath brought thee into; reioyce in the *affliction* he hath laid vp-on thy loynes; reioyce in the *riding* of men ouer thine head; reioyce in the *fire* ready to burne thee, and in the *water* ready to drowne thee, for he *himselfe* will bring thee out, euen he, to whose *helpe* thou maist most confidently trust. Vaine is the *helpe* of Man, but hee is *Psal. 60. 11.* a sure *Helper*, he is a sure *deliuerer*, he is a sure *comforter*; his power is a sure *power*, his *willingnesse* is a sure *willingnesse*, his promise is a sure *promise*, his mercies are sure *mercies*; they *Isa. 55. 3.* shall not be ashamed that waite on him, they shal not be forsaken that seek him, he wil never faile them that *trust* in him: but after, for his owne *glory* and their good, he hath *tryed* them some while by *affliction*, he will in due time, euen in due time, bring theē out into *consolation*.

O Christian, though yet thou bee chaste-
ned euery morning, do not say, I haue wash- *Psa. 73. 13.*
ed mine hands in Innocency, and *clensed* mine
heart in vaine: do not say, The Lord hath
forgotten to be merciful: do not say, They that *116. 11.*
prophecy of future *comfort* vnto thee, are Lyers:
do not say, thy way is hidden from the Lord:
doe not say, thy *Judgement* is passed ouer of *Ja. 40. 27.*
thy God: but *believe* that light is sowne for *Psal. 97. 11.*
the

Psa. 30. 5,
11.
126. 5, 6.

the *Righteous*, and gladnesse for the vpright
in *heart*, and in due season, such shall reap
a pleasant *crop*: beleue that at length he will
turne thy mourning into rejoycing, and thine
heauiness into gladnesse: though *weeping*
indurè all the night, yet *joyes* shal come in the
morning: Though thou dost now *sow* in
teares, yet hereafter thou shalt *reape* in com-
fort: he will bring thee out of *borrowing*, into
the ability for *lending*; out of present misery,
into permanent felicity; out of a poore, sicke,
desolate and dolefull case, into a delightfull
and wealthy inclosure.

16. 9, 11.

And when this is not according to thy ex-
pectation in Earth, remember the infinit and
endlesse Consolation prepared, and reserued
for thee in *Heauen*: and let thine *heart* be *glad*,
and thy *glory* rejoyce, and thy *flesh* rest in hope
of that fulnesse of *joy*, and of those pleasures at
his right hand for evermore.

Vers. 13.

*I will goe into thine house with burnt Offer-
ings.]* God deliuering his people out of af-
fliction, moues some in particular to greater
zeale of the duties of *Religion*. Oh see the con-
trariety of some in *affliction*! they seeme full
of *Devotion*; but no sooner *deliuered*, they
returne againe to their vaine *conuersation*: these
*are euен such as God saith, receiue no correc-
tion:*

sion : they are such as haue not vpright
hearts with him:they are such as prouoke him ^{Psal.78.37.}
to strike them no more as his *children*, but let ^{Ja.1.5.}
them alone as *bastards* vnto destruction. Oh,
^{Hos.4.14.} happy are we, if we bee not of the *number* of
these, but of such as in their owne particular
are moued to bee more *zealous* in the duties
of Religion, after they see how comfor-
tably God hath brought them out of *af-*
fliction: heere is more then common *grace*;
for such are very rare; heere is true *wise-
dome*; for after a *wise* man is rebuked, hee will ^{Pro.9.8.}
loue more: heere is right profiting by *afflic-
tion*; for after such are afflicted, they learne ^{Psf.119.67.}
and keepe Gods Word the better: Here is a ^{71.}
thankefull mind indeed: for such are <sup>Psame
116.12.</sup> *zealous*
of Gods *praise*; such study what to render vnto
God; such desire to expresse their *thank-
fulnesse* in the presence of all Gods people;
such make haste to meet the Lord in his *wor-
ship*, saying euen to himselfe, *I will goe into
thine House*.

Oh man and woman, that art willing to go
into the Tauerne, and into the Ale-house, but
vnwilling to goe into Gods House: How
foolish art thou to goe like the euill seruant,
to eate and drinke with the drunken, and to
sit among Hypocriticall Scoffers, and to re-
fuse

fuse to goe like the Seruants of God to his House, to sing and pray with his Children, and to heare his holy Ministers? Oh thou that art willing to goe into the gaming house, but not into Gods House! How foolish art thou to goe like the ding-thrift, to spend the precious time, and thy needfull goods with the prophane, vnto thy vndooing, and to refuse to

Prol. 23.23. go like the Prudent, to buy the truth, and get grace vnto health, and wealth, and saluation?

Prol. 7.22. Oh thou that art willing to goe into the Harlots house, but not into Gods House! How foolish art thou to goe like a Foole to the Stockes, and like an Oxe to the slaughter, vnto the house that leadeth to death, and to refuse to goe like the Wise and Religious, vnto the House that leadeth vnto Happinesse, Comfort, and eternall Life?

Oh man or woman that art willing to goe into Gods House, that louest the place where

Psal. 26.8. his Honour dwelleth, that holdest his Tabernacles amiable, that feelest thy soule longing,

Psal. 84.1,2. and fainting for the Courts of the Lord, that art glad to heare and see others willing to go

Psal. 122.1. vnto his House, that desirest to dwell all the dayes of thy life in his House; how prudent and how wise art thou? for there thou shalt behold the beauty of the Lord, enquire at his

mouth,

225

of Thankfulnesse.

41

month, heare the happy tydings of peace and Rom. 10.
of good things; be satisfied with goodnesse; be Psal. 65.4.
ever praysing of God; there God will be the Psal. 84.
Sunne and the shield vnto thee; there he will Psal. 4.11.
give thee grace and glory; there he will feede Psal. 63.5.
thy soule with better then marrow and fatnesse,
there will he hide thee in his pavilion, and in
the secret of his Tabernacle in the time of
trouble.

with burnt Offerings will I goe, I will offer Ver. 13.15.
vnto thee burnt Sacrifices of fat Rammes, with
Incense: I will prepare Bullocks with Goates in a-
bundance.] The godly worship God perso-
nally, rightly, delightfully, and plenteously:
Personally, for they come; and they offer in
their owne persons: Rightly, for they offer to
God that which he prescribeth, then Legall,
now Euangelicall Sacrifices: Delightfully, for
they offer with Incense, with artificiall & most
pleasant perfume of sweete Spices: vnder the
Law, with spirituall most pleasant perfume of
Christs most sweete intercession, and of the
most sweete grace of his Spirit vnder the Gos-
pell: Plenteously, for they offer not a Ramme,
or a Bullocke, or a Goate, but Rammes, Bul-
lockes, and Goates, many Offerings and ma-
ny Sacrifices.

O you that come not to appeare before

D

the

the Lord in the assemblies of his people personally : how lawcie and vnreuerent is this ? Not a pretended necessitie, to ride out to see your *purchase* ; nor the desire to goe trie your *yoke of Oxen* newly bought ; nor your reason to tarry at home with your late wedded *wife*, will serue to excuse it. Oh, you that come, and doe offer , but not rightly , in that you offer not that which he prescribeth, but your owne fancied repetitions , your owne supposed good intents : how vniust , how vncomely is this ? This *worship*, is a worship in vaine : this

Mat. 15.9.
1.Sa.15.23
Ecc.5.1. service , is a rebellion and stubbornenesse : this offering , is a sacrifice for fooles : this doing, is doing of euill. Oh , you that offer , but not delightfully, not with incense , not in Christ's name ; not in sinceritie ; not with grace in your hearts : how unprofitable, and how unacceptable is this ? You keepe backe Gods part, his portion, his delight, and so (without you repent) you shall find him another day, as *Nadab* and *Abihu* partly found him, that is, a consuming fire. Oh, you that come and offer to God, but not plentifully , but emptie-hearted, grudgingly, with wearinessse, and snuffing at it, euen snuffing at the *pure*, and plentifull *worship* of God, disdaining that hee should bee so plenteously made known by his *Preachers*, and

Leu.10.2.

Heb. 12.

28,29.

and his *word* so powerfully taught by them ! how vngodly ? how crooked ? and how vnthankfull is this ? The *Lord* holds this a despising of his *Name*, and a contemning of his *Table*. *Hee hath no pleasure in such worshippers,* he accepts no such offerings, he reckons such offerers, *deceivers*, hee curseth them, and their *blessings*.

Oh, you therefore that feare God, follow the example of the godly *Prophet*; come (especially on the *Sabbaths*) and appeare personally before the *Lord*, to worship him in your owne persons. For thus do all his *Saints*, they all sit downe at his feet, that euery one of them may receiveu of his *words*: euery one of them appeareth before him in *Sion*. Come, and offer to him the *sacrifices* which he prescribeth : so did the *godly* vnder the *Law*; so doe you vnder the *Gospel*, worship him rightly : then they gaue him the burnt *offerings* of fat *Rams*, *Bulls*, and *Goats*: now giue him that which is your reasonable *service* of him; euen in all thankfulnesse for all his *mercies* towards you in Christ *Iesus*; present your bodies a living *sacrifice*, *holy*, and *acceptable* to him. Come, & worship him delightfully, pray, giue him thankes, heare his *word*, receiu his *Sacraments* with holy *incense*, with a *pure* mind, *1.Tim.3.8*

Psa. 51.6. with trus^t in the inward affe^ctions, with grace
 Heb.12. 28 in your hearts, and in the Name of the Lord
 Col. 3.17. Jesus. For this hee loueth ; this is pleasing vnto him ; in this hee delighteth ; this makes our sacrifices acceptable vnto him. Come, and worship him plenteously : as they prepared many Rams, and Bulls, and Goats to offer vnto him ; so prepare to bring in your prayers, plentifull devotion ; in your thankesgiuings, plentifull affection ; in your hearing his word, plentifull attention ; in receiuing his Sacra-ments, plentifull feeling ; and in dedicating your whole life, and selfe vnto him, plentifull and vnwearied application.

Verse 14.

I will pay thee my vowes , which my lips haue uttered, and my mouth hath spoken when I was in trouble, or affliction.] What the godly promise God in their debts, sicknesse, or any other misery, they are carefull to performe in their wealth, health, and libertie. Oh thou man, or woman that didst vow, and promise to God, that if hee brought thee out of debt , thou wouldest never bee a vaine companion, a carelesse master, an idle walker, vnthriftie, vngodly any more ; but honour him with thy substance, Psal. 16.3. and extend thy liberalitie to his Saints ! O, thou that didst in thy sore sickenesse promise and vow vnto him , that if hee brought thee

to

to health againe, thou wouldest never neglect the Church , negle~~c~~t bearing his Word , profane his holy day, swa~~r~~e, lye, keepe ill company, bee unruly any more ; but feare, honour, serue him , liue like a good Christian all thy life ! O , thou that didst in any kind of distresse, trouble, or misery promise and vow vnto him, that it hee would deliuer thee , thou wouldest never be irreligious, unholie, wicked, disobedient any more ; but doe all such duties , obserue all such orders , follow all such wayes as most agree to his holy will, and word , and glory ! And hath he beene kind vnto thee, according to thy necessities ? and hast not thou paid thy vyses vnto him, which thy lips uttered in thine affliction ? but denied, neglected, or forgotten the same ?

Oh, how vnjust, how vnthankefull, how ungodly, how dishonest, how shamefull is this ? So to promise , was as little as thou couldest doe ; and wilt thou not respect to doe so little for God , that hath done so much for thee, as to indeuour to performe thy promise ? Thou wouldest haue giuen any thing , and been at any cost to haue bin deliuered ; God hath done it freely for thee, and dost thou deny to pay him thy vowed seruice ? Whom wilt thou regard ? To whom wilt thou keepe 1557.11.

thy word , since thou liest vnto God ? Thou
Eccles. 5. 2., canst no way excuse thy selfe : if thou plead
&c. rashnesse, and haste ; oh, how durst thou be
rash and hastic , to speake thou couldest not
tell what vnto the high *God of Heauen* ? If
thou confesse it was thy folly ; why, hee hath
no pleasure in *fooles*. If thou thinke it no great
matter, thou deceiuest thy selfe, in promising
without *conscience* to performe ; thy mouth
hath caused thy whole selfe to stand *guiltie* of
much *sinne* : better it had beene (though that
would haue witnessed thine *unthankfulnesse*,
and forgetting of *God*) that thou hadst not
vowed, then to vow, and not to pay.

Oh, Christian, doe thou both, *vow*, and
pay : God by troubles and afflictions doth (as
it were) call thee , and euen importune thee
to vow someting vnto him ; as some lawfull,
allowed & prescribed *testimony* of thy thank-
fulnesse : if thy *lips* haue vttered , and thy
mouth hath aduisedly , reverently, and *holily*
spoken some *vow* vnto his *Majestie*, in the day
of thy miserie ; see that thou carefully per-
forme it, as soone as hee grants thee any *de-
livery*. If a filthy fornicatour, and a rebellious
fornicatresse , pretend *conscience* of keeping
their abominable *vow* against all *Gods*
Jdg. 11. 3. forbid ; if *Micha's mother*, making a mad
vow

vow to make a grauen image for her sonne,
was so diligent to performe it ; oh, how care-
full should wee be to pay our lawfull and holy
vowes, a part of his worship vnto G o d ? Pre-
cept, praise, peace, patterne, and profit requi-
reth this at vs. *Precept of G o d* ; for hee com-
mandeth vs to pay our vowes vnto him , and *Eccle.5.4.*
that quickly , without delay. *Praise* ; for this is *Psal.65.1.*
a part of the *praise* giuen to *Sion*, that in it the
vow shall be performed vnto G o d . *Peace* ; for *Deu.23.21*
if we haue speedily paid that wee vowed , our
conscience shall excuse vs of that inquiry, and
that sinne , that otherwise wee are guiltie of.
Patterne ; for this is exemplified to vs in *Iaa-* *Gen.28.20*
kob ; in *Israel* ; in *David* ; in *Hannah* ; and all o- *Num.21.2.*
ther holy ones : and paying our vowes to *God* , *Psal.116.*
wee follow their godly example. *Profit* ; for if
wee pay our vowes to G o d , hee will still giue *1.Sam.1.11*
vs more blessings , and make vs haue such
experience of his goodnessse , as each one of vs
shall haue cause to say,

*Come, and heare, all yee that feare God , and I verse 16.
will tell you what bee hath done for my soule.]*
The knowledge of Gods goodnesse to his peo-
ple in generall, moueth the true godly to note
what it is to themselves in particular. Oh,
beware heere of the most fearefull spirit of
some ; I meane of the spitefull wicked : for

Ps.112.10. when they see Gods goodnesse to his people, they be grieved at it, they gnash their teeth for anger, and they melt away with envy : which sheweth that they are inspited with the malice of the Devil : for from the beginning, he and his haue beeene so hellishly-minded. But behold, and take your marke by it : the true godly put the sight, and knowledge of this to a most worthy and excellent vse : for it moueth them to note, what Gods goodnes is to their very selues in their owne particular.

Oh Christian, doe thou so : hast thou heard what great, excellent, wonderfull, and what comfortable things, God in all ages hath done for his people, to witnesse his mercy, loue, righteousness, and truth vnto them, and to make them hope in him, trust in his Name, serue him, and be assured that they are blessed of him ? Oh thinke, and obserue what he hath done also for thy person ! Oh, if thou canst tell of none, but common to euery creature, yea and to the uniuersall, as well as to the iust, then thy case is vncōfortable : but if thou find, that to thee also hee doth communicate his speciall kindnesse, and his singular fauerour ; then thou hast that which is for comfort, for reioycing, for assurance, and for instruction : for comfort, because thereby thou seest that God comforts

sorts thee, as one of his owne, by doing for thee, as for his very owne. For reioycing, because thereby God giues thee reason to sing with blessed *Mary*, My soule doth magnifie the *Luke 1.46.* Lord, and my spirit *reioyceth in God* my *Saviour*, for he hath done great things for me. For assurance, because thereby thou art assured, that God remembreth thee with the *fauour of Psal.106.^{45.}* his owne people, and makes thee see the felicitie of his *chosen*. For instruction, because thereby thou art fitted to relate the goodness of the Lord vnto others out of thy owne experience.

Come, and heare, and I will tell you, what God bath done for my soule.] Hee that is guided by a right spirit, is carefull to vse all good meanes to bring others comfort. Oh, the scarcefull carriage of such as bee guided by a froward, and vncleane spirit, as *Cain, Saul, Doeg, Judas*, and the like: for these vse what meanes they can to bring to others, and especially to the godly, discomfort. Oh, happy are they that are guided by a right spirit: for they seeke euery way to comfort others, chiefly such as are godly: they lead a life to comfort them, performe good actions to comfort them, and they lay vp words to comfort them: they euen purpose to relate what sweetnes they haue found

in God's goodnessse towards their owne soules,
 vnto other Christians to reioyce , and solace
 their holy mindes therewith : so did Paul , and
 Barnabas to the Church at Antioch : so did Pe-
 ter to the Christians in the house of Mary
 praying together : teaching vs the like zeale,
 delight , lōne , and desire to comfort others , Da-
 uid stands forth and saith to the godly ,

Come , and heare , all yee that feare God .] It is
 a Christians dutie to heare of Gods priuate
 and speciall benignitie . O worldling , thou sa-
 uourest nothing , but this transitory world : O
 profane person , thou holdest such questions ,
 nothing but vaine words , and idle names : O
 hypocrite , thou (measuring another by thy
 line) accountest such relation , but vaine glo-
 rie : O sincere Christian , it is my dutie to de-
 clare it , and thine to heare it ; for thou fearest
 God , and so oughtest to haue the speciall things
 of God reuealed vnto thee : thou fearest God ,
 and so wilt bee glad to heare how kind God
 hath beene vnto me : thou fearest God , and so
 wilt cheere thine owne soule with that com-
 fort which thou hearest that God hath giuen
 to anothers soule .

And I will declare what hee hath done for my
 soule .] It agreeth to true pietie , to declare our
 owne experience of Gods speciall mercy . O
 man ,

man, or woman, to whom God hath beene specially mercifull, and thou hast not *under-*
stood it: O thou to whom he hath vouchsafed ^{Psa.106. 7, 21.}
a multitude of mercies, and thou hast not *re-*
membred them: O thou, for whom hee hath done *great things*, and thou hast forgotten him: O thou, with whom he hath *dealt more* ^{psal.147.}
graciously, then with many *others*, and thou doest not so much as thinke, or speake of it:
O thou, whom he hath *crowned with rare be-*
nignities, and thou hast lightly *esteemed both*
himselfe, and his benefits: how peruerse, fra-
ward, and impious is this thy *dealing*? Many would faine see that, which God hath offered
thee to see, and cannot: many would faine
beare that, which thou mightest *beare*, and may not: many would turne vnto God, and loue him, and praise him, if those glorious things, mighty workes, and gracious doctrines were vttered to them, that haue beene plen-
tifully shewed vnto thee: *woe vnto thee for* thine ingratitude, *woe vnto thee for* thine im-
pisticie.

O Christian, be it otherwise with thee; shew thy pietie, by declaring thine owne *experience* ^{Gen.45. Exod.18.} of Gods speciall mercy, as Joseph did: as Mo- ^{I.Sam.1.} ses did: as Hannah did: as Mary did: as the ^{Luk.1. I.Tim.1.} Apostle did: hide not his *rightcousnesse* within ^{Psa.40.10.} thine

thine heart : conceale not his louing kindnes, but declare his mercy, and his saluation. Thou declarest to thy wife, or to thy neighbour, thy experience of some friends speciall friendlynesse ; O how much more shouldest thou, to winne them to God also, declare to wife, and family, and neighbours, thine experience of Gods speciall mercy ? Imitate this holy man, saying : Come , let your worke alone a little while ; come , let your busynesse stay a little while ; come, leaue off your other communication a little while ; come, sit downe by me, and giue care a while to what I shall tell you, and beare, and I will tell you excellents, admirable, comfortable things, even

what God, hath done for my soule.] Much of our bounden praise of God , consists in an holy obseruation , and faithfull mention of our owne part , in the particular goodnesse of God. O thou , whom God doth not afford the matter of such obseruation : O thou , to whom God giues no cause of any such men-
 H. 4. 17. tion : but lets thee alone , like Ephraim , like those blind leaders : leaues thee in fearefull
 Mat. 15. 14 hunger, thirst, shame, sorrow of heart, and vex-
 Ifa. 65. ation of spirit, like those that forsake him : suf-
 fers thee to walke in thine owne wayes , like
 All. 14. 16 all the Heathen of old time : giues thee vp
 ynto

vnto vile affections, and to a reprobate mind, *Rem.ii.*
like those vreasonable *Idolaters*: thou canst
not sing of his *Name*, thou canst not praise
him, thou canst not glorifie him; but cleane
contrary. And this is the *punishment*, the
plague, the judgement of God, that thou canst
be merrie, but not in him: thou canst *reioyce*,
but not in him : thou canst shew *testimonies*
of his *wrath* against thy *soule*, but thou canst
not tell of any *grace* hee hath giuen to thy
soule.

O happy *Christian*, remember wherein thy
bounden *thankes* to God, and the plentifull
argument of thy *praising* of him consisteth,
namely, in thy *holy obseruation*, and *faithfull*
mention of thy owne part in his particular
goodnesse. O how great is his *goodnesse*, that
hee hath *laid vp* for them that *feare* him! Be
thou wile to obserue thy part in it, that thou
maist understand the *Lords* louing *kindenesse*
vnto thy *soule*: obserue whether thou canst
say with the *Prophet*; Come and heare, all you
that feare God, and I will tell you what hee
hath done for my *soule*.

Hee hath *chosen* mee, and set mee apart for
himselfe: In the *Volume* of his *Booke* of *Life*,
my *Name* is written in *Heauen*: Hee hath *con-*
verted, and *restored* my *soule*: He hath *knowne*
my

*Psa.31.19.**Psi.107.43.**Psal.4:3**40.7.**23.3.**31.7.*

2sal.30.3. my soule in aduersitie : Hee hath brought my
 86.13. soule from the graue : He hath deliuered my
 71.17. soule from the lowest hell : Hee himselfe hath
 32.5. taught me, cuen from my youth : He hath for-
 103.10,13 giuen mine iniquitie, and my sinne : Hee hath
 not dealt with me after my sinnes, nor rewar-
 ded mee according to mine iniquities : As a
 father pittith his children, so hee hath pittid
 118.6,7. me : He is on my side, he taketh my part : He
 21. is become my saluation : Hee vpholdeth mee
 41.12. in mine integritie : I was brought low, and hee
 116.6. helped me : Sometime hee hath shewed mee
 71.20. great, and sore troubles ; but hee hath by and
 by quickned me againe : He hath brought me
 up againe out of my deepe miseries : He hath
 increased mine honouer : Hee hath returned to
 comfort me on euery side : Hee hath healed all
 103.3. my diseases : He hath deliuered my soule from
 116.8. death, mine eyes from teares, and my feet from
 falling.

Verse 17. I cryed vnto him with my mouth, and I was
 exalsted for the words of my tongue.] I cryed
 earnestly vnto him in my grieuous misery, and
 because I prayed without doubting, in a sted-
 fast faith, he lifted me up out of all my feares:
 71.3. Hee hath deliuered mee, and caused mee to
 esape : Hee hath giuen commandement to
 139.17,18 save me : O how precious are his thoughts vn-

to mee ! how great is the summe of them ! If I should count them , they are moe in number then the sand : Hee hath dealt so bountifullly Psa. 116.7,
with mee , as surely goodnesse , and mercy shall 23.6.
follow me all the dayes of my life , and I shall
euен dwell in his House for euer .

Canst thou tell all this the Lords admirabile doing to thy soule (as euery experienced Christian can ?) see thou declare it , to shew thine abundant rejoicing in God : to magnifie his benignitie : to glorifie his Name : and that sincerely , consonably , reuerently ; and as David did , which was both (as Gods Saints vse) to vitter forth abundantly the mention of 145.7.
Gods great goodnes : and also to shew (contrary to carnall mens thoughts) how rich God is to all that call vpon him , sets his heart vpon them , careth for them , and preferreth them .

If I regard iniquitie in mine heart , the Lord Verse 18.
will not heare me .] The godly apply that vnto themselves , if they become like the wicked , which God speaketh properly of them that be wicked . Oh , the vnbeleefe of wicked ones indeed ! for these will not beleue the threatenings , that properly are threatned against them : they perswade themselves , that no euill Ier. 5.12,13;
shall come vpon them ; they be conceited that they shal never see the judgements denounced ; they

they hold the Preachers Words, prophesying the same to be an empty winde: Yea that the Preachers themselues shall sooner smart than they: they blesse themselues in their owne minds; they say in their owne thoughts,

Deu.29.19. We shall haue peace, though we walke in the imagination of our owne hearts. O intollerable blindnesse! O high presumption! Hence they adde drunckenesse to their thirst; runne

Psal.50.18. with the Thiefe; partake with the adulterer;
19,20,21. haue hearts set on them to do euill; do neuert

Eccle.11.8. think & say in themselues vpon the hearing or sight how God plagues such as they are, Certainly if I be still such a one, God will plague me also in the end, and more and more harden their hearts. O the fearefull effects of the wicked and vnbeleeuers of that which God hath set downe as their doome; and yet this is not neere all: for hence they fall into more euill, they doe euен belye God himselfe, and

Pro.28.15. *Ier.5.12.* *Deu.23.20.* God denies them his mercy, besides, hence they cannot repent.

But the true godly beleeueth and applyeth to himselfe, if he do that which is wicked, eu'en the same punishment which God himselfe speaketh properly to them that are wicked: he expects no other, he lookest for no toleration, hee hopes for no dispensation: he saith with

Job.5.

of Thankfulnesse.

57

Job, If I sin with the vaine persons, or the *de-*
cimers, or the adulterers, or the cruell Masters,
 or the oppessours, or the uncharitables, or the
 vniuers, or the idolatrous couetous ones, or the
 vngodly worldlings, or the spitefull eniuious
 ones, or the churlish *Nabals*, or the common
 sorts sinne, or any sinne; the plagues of such sin-
 ners will come upon me. *Hee* saith with the
Church, If I deale fally in Gods Covenant; if I *Psal. 44.17.*
 turne backe, if I forget his Name, if I lift vp *18, 20, 21.*
 my hands to a strange god, he hath said, *He* wil
 search out such sinners to punish them, and
 therefore I shall not escape, but *hee* will
 surely search mee, and my sinne out also. *Hee*
 saith with *Dauid*, *God* hath said, When the *Ps. 1.15.*
 wicked doe spread forth their hands, I will hide
 mine eyes from them; when they make many
 prayers, I will not heare them. I doe not heare *Job. 9.*
 sinning sinners; therefore, If I regard wicked-
 nesse in mine heart, I beleue that I shall fare
 alike; out of all doubt he will not heare me.

Thus the truely godly apply Gods threat-
 nings to themselues; and that, because of their
 beleefe, and their experience; they beleue that
 he is so true, as *hee* will not breake any of his
 words; they beleue that he is so holy, as he can-
 not indure any to haue accessē vnto him in
 their sins; they beleue he is so iust, as he iudg-

E

eth

Iosb. 22.20. eth without respect of person ; they obserue in their owne experience, how, as God hath threatned, euen so hee hath executed vpon them that haue sinned.

Gen. 39.9. Oh the happy, and blessed fruits of the goddes belief of Gods iudgement , euen vpon themselues, if they fall vnto sin ! Hence they stay themselues from yeelding to temptations , saying : How can I doe this great wickednes , and so sin against God ? Hence, though they indure neuer so much affliction , yet they hold

Psal. 44.17. faithfull, saying : All this is come vpon vs, yet haue we not forgotten thee. Hence they labour to prevent sin in their brethren, lest they bee iudged together with them , saying , to

Iosb. 22.17. those that they thinke are revolting, Is the iniquitie of Peor too little for vs, from which we are not cleansed vntill this day ; but that yee must turne away from God, and so you rebelling to day , to morrow his wrath will come vpon vs all ? saying , to them that break the Sabbath ; What euill thing is this that ye do?

Neh. 13. 17, 18. Did not your Fathers thus , and did not God bring all this euil vpon vs, and vpon this City? Yet ye bring more wrath vpon Israel, by profaning the Sabbath. Hence they liue alwaies in feare to offend, saying, Since wee call him Father, that iudgeth without respect of person, according

cording to euery mans worke, let vs passe the
time of our sojourning heere in feare. Hence
the Prophet saith, I will wash mine hands in in-
nocency, and so compasse Gods Altar.

The Lord will not heare mee.] They are in
wofull misery, whose hearts regard *iniquitie*.
O man, or woman, whose heart imagineth
that which is *euill*: because thou art in *health*,
in *peace*, in *wealth*, in *prosperity*, at *hearts-ease*;
doest thou thinke that thou art not in *miserie*?
Yes, yes, thou art in *wofull misery*. For because
thine *heart* deuiseith, nourisbeth, and regatdeth
iniquitie, the *Lord* doth not *heare* thee: this
is thy *miserie*, and this is a gricuous *miserie*;
This was the *miserie* of *Cain*, that *God* would
not *heare* him. This is the *miserie* of such as
heare not *Gods* *Word* to *obey* it, that *God* *hea-*
reth not their *prayer*, but holdeth it *abomina-*
tion; this is the *miserie* of such as fall away from
God, that he will neither *heare* their owne *pray-*
ers, nor haue his *Prophets* *pray* for them; this
is the *miserie* of such as refuse to bee *reclaimed*
from their *old customes*, *vanities*, and *follies*, that
though they come in their *extremities*, and
call earnestly, and seeke *early* vnto *God* for
mercy, hee will not be *found* of them, hee will
not *answer* them, he will not *heare* them; this
is the *miserie* of such, as for all *Gods* continu-

all paines, and care, and cost in bringing them
 Isa. 1.2,11, up like children, yet they rebell against him ;
 12,13,14, that hee delighteth not in their sacrifices ; that
 15. hee is displeased with their appearing before
 him, that he accounteth their offerings and their
 incense abomination ; that hee cannot away
 with their holy dayes, their Sabbaths, their so-
 lemne meetings ; that hee hateth their high
 times, takes them a trouble to him, is weary of
 them, cannot beare them, and that hee hideth
 his eyes from them, and will not heare their
 prayers. Oh consider this, thou, whose heart is
 full of wickednes, whose heart regardeth nei-
 ther pietie, truth, or mercy, but iniquitie, vn-
 godlinesse, vanitie : consider and see, if this
 be not a sure, and heauy misery, that the Lord
 will not heare thee.

O beleue, as thou oughtest, that it is a grie-
 uous misery indeed : for what is a more grie-
 uous misery, then Gods most seuerre iudg-
 ement ? and as the foresaid places doe prove, it
 is one of his threatned fearefull iudgements ;
 such a judgement, as makes the godly lament,
 saying, When I cry, and shout, hee shutteth
 out my prayer : such a judgement, as make vs
 vnto our selues comfortlesse. For what comfort
 can we haue, when we cannot haue comfort in
 God? And what comfort can we haue in him,
 while

while he will not heare vs? Such a judgement, as makes vs vnto others helpelesse : for what helpe can we giue them, when we can procure no helpe to them from God? And how can we procure helpe to them from him, when he wil not heare vs? such a judgement, as denies vs hope of all benefits for body, and soule: for what hope can wee haue to obtaine any of them, when God, at whom wee seeke them, and of whom alone wee must receive them, will not heare vs? Such a judgement, as presages to vs finall exclusion: for what can we looke for, but that in the end God will say to vs, *Away from me yee workers of iniquitie?*

But, blessed Christian, that hast so cast off ^{Rom.13.12} the workes of darknesse: washed, and made cleane thy selfe: put away the euill of thy works ^{1.1.16.} out of Gods sight: ceased to doe euill: cleansed ^{Ps.73.13.} thine heart from the wickednesse, and hypocrisie thereof: abandoned the loue of iniquitie: thou escapest this wofull misery, and thou partakest his most comfortable mercy: for he ^{10b.9.31.} beareth thy prayers; euen while thou art speaking, he will heare, and before thou callest, he will answer; yea, thy prayer is his delight. ^{1Sa.65.24.} ^{Pro.15.8.}

O here is a mercy indeed; such a mercy, as intitles the Lord himselfe with that honourable description; O thou that hearest Sions prayer: ^{Psal.65.2.}

1. Kings 8. such a *mercy*, as in the dedication of the Temple King Salomon chiefly prayed for saying, to
 30, 32, 34, every kind of occasion of prayer; Then heare
 36, 39, 43, thou in Heauen thy dwelling place: Such a
 45, 49. *mercy*, as makes vs able to comfort our selues
 in God in all our necessities: such a *mercy*, as
 armes vs against discomfort in all *miseries*:
 such a *mercy*, as makes vs hopefull of all tempo-
 rall and eternall blessings.

For whom he promiseth so to heare, he heareth to the purpose indeed: as it is said, The righteous cry, and the Lord heareth, & deliuereth them out of all their troubles. They that feare him, cry, and he heareth their cry, and saueth them. They aske, and he granteth: they seeke, and hee lets them find: they knocke, and he opens vnto them: they pray, and hee giues them good things: they desire, and hee giues them the Holy Ghost. This *mercy* is most worthy to be noted; this fauour is most worthy to be obserued; this blessing the holy Prophet tooke such notice of, as hee was able to say: But verily God hath heard me, he hath attened vnto the woyce of my prayer.]

Psal. 65. 2. Oh, this moves them to come vnto him con-
 stantly: this moves them to loue him dearely:
 116. 1. 4. 3. this assureth them, that hee highly regardeth
 6. 8, 9. Exod. 3. 8. them: this comforteth them against their ene-
 mics;

mies : this canseth others to honour them, with *1.Sam.7.8.*
 crauing their *prayers*: this *witnesseth* that they *10b.9.31.*
obey his word, that they worship him, that they *1.Job.3.22.*
doe his will, that they doe the *things* which *5. 14.*
please him : that they pray according to his
will : that the *Spirit* prayeth in, and for them, *Rom. 8. 27.*
 This makes them the most profitable *members*
 in a family, in a towne, in a city, in a kingdom :
 this proues to themselves , and others, their
 integrity, and vpright *heart* with *God*, and that
 (notwithstanding , through humane *frailtie*
 they erre in many things) they cherish no *hy-*
pocrisie, they digest no wickednesse, they pur-
 pose no *euill* in their *hearts*. This speciall be-
 nefit *David* got, by obserueng how *God* heard
 his *prayers*, and thence reasoned, saying, If I
 regard *iniquitie* in mine *heart* , *God* will not
 heare me : but verily *God* hath heard me, and
 attended vnto the *voynce* of my *prayer* : there-
 fore, who dare say, that I regard any *iniquitie*
 in my *heart* ? Lastly, this obseruation prouo-
 keth(as it ought) the true godly, to great *thank-*
fulnesse; as it did this holy man, saying :

Blessed be *God* , which hath not put backe my *Verse 20.*
prayer from him; nor his *mercy* from me.] Gods
 not refusing our *prayers* , and his not with-
 holding his *mercy* from vs, requireth speciaall
thanksgiving at vs. O they , that haue had

much, and long *experience*, how God hath not put backe their prayers , nor kept away his mercy from them; and yet the time is to come that they haue made, euен very this point, an argument of *thankesgiving*. O this, euен this one neglected , this one vndeclared , this one forgotten dutie , puts them into the guilt of much *iniquitie*; as the guilt of presuming, that God owes them the bearing of their *prayers*, and that he owes them his *mercy*: the guilt of esteeming , that it is no such great matter, that he turnes not away their prayers from him, or his *mercy* from them : the guilt of not reckoning these among Gods speciaill *benefits*: the guilt of *ignorance*, that these are worthy signes of his *goodnes*, and do deserue high account, much *praise*, and great *thankfulnessse*.

Therefore, O Christian, if this haue beeene thy guilt, repent vnsafinedly thereof ; shew thy selfe sorrowfull before God for it ; make *saiſte* to him for the *pardon* heereof : and remembryng , that euer since thou wast *called* , thou hast been a *petitioner* vnto him ; remembryng, that thou hast made innumerable *requests* to him ; remembryng, that hee might iustly haue excepted against thy *petitions*, for diuers wants in the best of them ; remembryng , that thou art most *unworthy* to vter thy mind vnto his most

most high *Majestie*; remembryng, that thou art not worthy of the very least of his *daily*, *hourely*, *continuall*, *corporall*, *spirituall*, *necessa-*
ry, more necessary, most necessary *innumer-a-*
ble mercies, that hee hath shewed, doth shew,
and according to his faithfull *promise* will
shew vnto thee.

Remember these things, and then thinke ;
how for all thy often comming , thy neuer
ceasing to aske at him thy manifold *wants*, thy
great vnworthiness ; yet , though a *father*, a
mother, a most kind friend would haue been
weary ; hee neuer shewed himselfe troubled,
grieved, or *weary*, neuer put backe thy *prayers*,
nor kept backe his speciall *mercy*, his most
needfull *mercy*, nor his sauing *mercy* from
thee. Thinking , I say , how for all thou hast
giuen him sufficient *occasion* to prouoke him
to doe it , yet hee hath not done it ; oh bee
thankfull, oh be thorowly thankfull !

For who knoweth not, that if he would, he
might haue turned *away* thy *prayers* from
him : he might *instly in anger*, and *sore displea-*
sure haue reiected them : he might haue *held*
backe his *mercy* from thee ? Oh what would
become of vs, if the *Lord* should refuse our
prayers, and turne away his *mercy* ? Oh then
calamities, *fearefull desolation*, *dreadfull de-*
strukcion

struction like a whirlwind, and sore distresse, and anguish would come vpon vs, and wee should find none to helpe vs, there could bee none able to comfort vs, in the bitterness of our soules wee should lament, wee should cry out, saying: Oh, are not all these grieves, miseries, troubles, and enis come vpon vs, because the Lord hath put our prayers backe from him, and kept his mercy backe from vs?

O consider these things, and let vs be wise; let vs not still prouoke him to refuse our prayers, by refusing his precepts; let vs not still prouoke him to hold back his mercies, by our holding backe our dutie: O, that our secure generation, so giuen ouer to manifold prouocation, could so number their dayes, as they might apply their hearts speedily to this wisedome! neuer more need of this wisedome: oh, let vs be yet wiser: let vs make sure, that God shall continue not to turne away our prayers from him, nor his mercy from vs; and this we doe, namely, if we turne not away our bearing, and obedient hearkening from his Word: if wee hold not backe our obedience, hee will not hold backe his acceptance: if wee keepe not backe our duty, he wil not keepe backe his mercy.

And if he keepe not backe our prayers from himselfe, nor his mercy from vs; oh, how happy

pie are we! Then we haue assurance that he lo-
ueth vs; forgives vs; will deliuere vs, and save vs;
heale our Land of all the miseries thereof;
teach vs in the good way wherein wee should
walke; and when wee make mone because of
drought, or famine, he will heare the Heauens
(as it were) crying for vs, and make the Heau-
dens heare the Earth gaping after raine for
vs, and cause the Earth to heare the Corne,
and the Wine, & the Oyle, longing to grow
forth for vs, and will see that these shall heare
vs according to our want and fewerall neces-
sities. [My prayer from binselfe, nor bis mercy
from me.] God makes a blessed exchange with
his blessed seruants. O man, or woman, that
sayest otherwise: o thou that sayest; I haue
offered vnto God, and he had no respect vnto
it. What profit should we haue to pray vnto ^{Job 21.15.}
him? We haue fasted, and hee beholds vs
not; we haue humbled our selues, and he takes
no knowledge of it; wee find no such ex-
change; we thinke, the proud and wicked re-
ceiuie more fauour then we doe; we account
tis but in vaine to serue him. O fearefull stout ^{Mal. 3. 13.}
words against God, and most false, except
thou be naught, as Cain was; except thou be ^{Gen. 4.}
an Hypocrite, as the Iewes were; except thou ^{Isa. 58.}
be a wicked seruant, as Judas was; which, if
thou

thou be, thou must blame thy selfe. Otherwise thou shalt find his *seruice*, an happy seruice; thou shalt find a great difference betweene
Mal. 3. 17., the righteous, and the wicked; betweene him
18. that serueth God, and him that serueth him not; betweene the religious, and the irrreligious: thou shalt find a *seruice*, like the seruice of a child to his *deare* and louing father. For as a father with such a child: so he makes a *blessed exchange* with his blessed seruants.

Gen. 4.4. They bring him their *offering*, and he giues *Rom. 12.1.* them his *holy acceptance*: they giue him their *Ps. 115.12.* *bodies*, and he giues them his *blessings*: they *Prou. 23.* giue him their *hearts*, and hee giues them his *Matt. 7.* *Spirit*, and his *grace*: they giue him his *Ephes. 4.* *worship*, and hee giues them the comfort of his *Psal. 50.23* *saluation*: they honor him with their *substance*, *Prou. 3. 10.* and he fils their *barnes* with abundance: they *Matt. 10.* giue his *Messengers* a small reward, and hee *41, 42.* giues them a great reward: they draw neere *Iam. 4.8.* to him, and hee drawes neere to them: they *Rom. 8.28.* *lone* him, and hee makes all *worke* for the best *Psal. 91.14,* vnto them: they honour him, and he honours *15.* them: they thinke of his *Name*, and he keeps *Mal. 3.16,* in remembrance their *name*. His *glory*, is their *17.* *jewel*, and he makes them his *jewels*: they are euer sending vp their *prayers*, and *praises* to him, and hee is euer multiplying his *mercies* vnto

vnto them : oh, what a *blessed exchange* doth he make with his *blessed seruants* ?

O wonderfull *bounty* ! ô admirable *benignity* ! behold, and admire this *blessed exchange*: it is worthy to be *admired* and magnified for euer. For what is it, for which *God* makes this exchange with his *seruants*? Oh it is, as out of *Isa. 64.6.*
 them, and as it is theirs, euен no better then as *filthy rags*: and what are they with whom hee makes it ? oh, as of themselues they are most *Mat. 8.8.*
vnworthy; they are euен as an *vnCLEANE thing*: *Isa. 64.6.* and what is that, that they giue him, considered in it selfe ? Oh, it is none of theirs, it is no- *1.cor. 4.7.*
 thing, but what he hath first giuen them ; it is nothing, but what they haue first *received* of him; it is only his very owne : they must needs *confesse*, saying, What are we, *O Lord*, that we *1.chron. 9.3.*
 should be able, or apt to *offer* any thing vnto *14.16.*
 thee ? for all things come of thy selfe , and of thine own haue we giuen vnto thee: all duties that we render vnto thee, are first *taught* vs by thine own *hand*, and all that thou exchangest with vs, is thine owne, it is all thine owne.

O Christian, let this *blessed exchange* moue thee to bee euer in an *holy exchanging* with the *Lord* : moue thee to *glory* in his liberality : moue thee to *hold* no gaine comparable to *godliness* : moue thee to serue the *Lord* with

glad-

gladnesse : moue thee to come before him with reioycing : moue thee to main-taine to the face of all blasphemers , that no seruice is so commodious to them that serue in it , as the *Lords seruice* is to his ser-uants ; none so honourable , none so comforta-ble ; and that he is most rich to all that call vp-on him : moue thee to confess , and say to him for all his exchanges in generall ; Now there-fore , ô my God , I thanke thee , and praise thy glorious Name : moue thee to confess , and say to him in particular for this exchange ; Blessed be God , which hath not put backe my prayer from himselfe , nor his mercy from me . His Name be extolled ; his Name bee prayed ; his most glorious Name be blessed for euer , and euer , Amen .

*2 Chron.
29.13.*

A



A short Treatise vpon the thirtie one
and thirtie two Verses, of the one hun-
dred and seventh P S A L M E.



HE Holy Ghost, setting forth the *The drift.*
great praise of GOD, by this
whole Psalme; First, in a gene- *The parts.*
rall proposition of the same in
the first Verse, doth set it also
forth. Secondly, by certaine particular instances,
or presidents of his most praise-worthy
administration towards sundry most calamitous, and *distressed* persons: ending the Nar- *The ending*
ration of each of these, with one and the same *of each*
speciall Exhortation. As also his gracious dealing *Narration.*
towards miserable wanderers, harbourlesse, and succourlesse in strange Countries.
His most fauourable regard of wofull inthralled captives vnder the yrons of cruell Tyrants.
His wondrous mercy extended to such as were sore broken with violent sicknesse; and his admirall relief to such Sea-faring men, as were in such desperate iopardie, as no way but lamentable perishing, without his present powerfull helpe.

O that

Verse 31.

O that men would praise the Lord for his goodness, and for his wonderfull workes to the children of men ! Let them exalt him also in the congregation of the people , and praise him in the assembly of the Elders .

Verse 32.

Or thus rather : Let them { Confesse , Magnifie , Praise , To , }

Or before I E H O V A , his benignitie , and his marmelous workes to , or , before the sonnes of men : And let them exalt him in the congregation of the people : and in the assembly of Elders let them what these verses are. praise him .] Which two Verses are an amplified exhortation to excellent Thankesgiving , teaching indeed (and without being more curious then the Text doth intend) thus much vnto vs : viz . That it is the duty of every one released out of misery , and of euerie partaker of Gods benignitie ; both priuate- ly and publikely to praise his goodnesse , his workes , and himselfe most worthily .

what they teach .

Proofe of the first and second point. It is the dutie of the first sort , by expresse precept in six Verses of this Psalme : it is also the dutie of the second sort , as by the direct command of the 11. and 12. Verses of the 148. Psalme : so by implication in the said Verses of this said Psalme ; as the learned Translatours of the New Translation doe witnessse , in translating

slating indefinitely, *O that men would praise the Lord!* Now it is their duty, to what? Why, of the third both priuately: for, to, or with, or before Iehoua, as it vsed to bee rendred, intimateth that secret devotion, which in Matt.6.6. Christ commendeth, and commandeth to his Disciples.

Also publiskely: for, to, or before the sonnes of men, meaneth that open *denotion* which all are to ioyn together, called next by way of *exposition*, The praising of God in the congregatiōn, and in the assembly. This dutie here, is to *praise*, First, Gods goodnessse, *Magnifie to Iehoua his benignity*. Secondly, His noble works, and his maruellous workes. Thirdly, Himselfe, exalt him, praise him: and how? Most worthily. For all these circumstances, *praise his maruellous or wonderfull workes, and exalt him*; and that before himselfe, and in the congregation of the pebble, and in the assembly of Elders; doe confirme this worthiest manner of doing this dutie. Now to come to the application of this Doctrine:

O, we that haue been released by the Lords admirable mercy, out of any misery, grievous corporall misery, or which is wortser, grievous spirituall misery; O let vs thinke of our forgetting, of our neglect of this dutie *priuately*, or *reprooved*, publiskely, and worthily to praise our gracious

F

God;

*Application
to the former.**The things
reprooved.*

*How to
thinke of
these.*

God: let vs euēn seriously, and heauily thinke hereon to be ashamed of our vnthankfull forgetfulnes, and negligence, & to repent therof.

*How to
search these
consider
Gods desire.*

To further this, ô let vs *search* out and measure the grieuousnes of this forgetting, and of this negle&t: to this purpose consider, First, How it crosseth *Gods* owne desire; being released, eased, deliuered, redeemed, healed, he desirereth that we come and *praise* him; but we forget it, we negle&t it, albeit he desire it. Consider, secondly, how contrary we are herein to the examples of the ancient godly ones; ô where do we find in the *Scripture*, any of the true holy ones defamed with this forgetfulness, and with this negle&t? Consider, thirdly, how, euēn grosse *Idolaters* may rise vp to *condemne* vs; for which of them forget, or negle&t to praise their abominable *Idols*, when they receiue any victory, or be deliuered out of any misery?

*The godlyes
use.*

*Idolaters
practice.*

*Our taking
on.*

Consider, fourthly, how our own carriage in calamitie serueth to *condemne* these sinnes. For when griefs are vpon vs we, pray, we cry, wee shad *teares*, we make *womes* to God to moue him to *helpe* vs; and yet being helped, this dutie is forgotten, this dutie is negle&t. Consider, fifthly, what a *case* wee were in before wee were released; what a farre more grieuous

Our case.

grieuous case we had beeene in, if wee had not
beene deliuered, and how vnworthy wee are *Our morn-*
that the *Lord* should releue vs at all. O let vs *thinke*.
consider all these, and then finding in our
selues, that for all the same, yet we haue for-
gotten, yet wee haue neglected this dutie of
praise: let vs then confesse, and cry out: O, *The vse.*
we haue sinned, wee haue done wickedly: God
hath remembred vs, and wee haue forgotten
him; he hath beene liberall to vs, and we haue
beeene vnthankfull to him: O, we haue deser-
ued, that our misery shal haue beene dou-
bled; O, we are ashamed; O forgiue vs, *Lord*, O,
forgiue vs.

And O wee, that are otherwise partakers of *Application*
the louing kindnesse of the *Lord*, let vs also
thinke of our negligence, vnmindfulness, *to the laster*
and backwardnesse to this dutie to repent al-*things re-*
so, and to be ashamed of the same: confide-*prooued.*
ring to that end; First, that it is against *Gods* *to aggrieve* .
mind that wee are so: for hee would haue vs *these, con-*
thankfull for all his *benefits* we doe inioy. Se-*der Gods*
condly, it is against the *vse* of his right *ser-* *The godlyes*
vants: for they praise him, and as it is, *Psal. 145. vse.*
so. they *blesse* him for all his goodnes. Third-
ly, it is against all reason, that we being crow-
ned with his *benignitie*, should neglect this
dutie: for wee deserue none of it. Fourthly,

*The argu-
ments a-
gainst.*

1. many arguments make greatly against vs for our ingratitude. Oh, what a thing is it, when *happinesse*, when our owne gladnesse, when others commanding our *estate*, cannot awaken vs out of our negle&t? *Happinesse*; for as it is said, *Psal. 144.15.* The people are *happie* that haue such bountie. *Gladnesse*; for as it is said, *Act. 14.17.* God by his goodnesse, as wee find also in our experience, doth fil our very *hearts* with gladnesse. Others commendation; for as it is said, *Psal. 126.2.* They that *behold Gods* manifold *blessings* vpon vs, doe say that hee hath done *great* things for vs. Oh, if we therefore doe forget and neglect this *dutie*; let vs *confesse*; let vs *repent*; let vs be ashamed, as afore: let vs also *judge* our selues worthy to haue it said of vs, as *Deut. 32. 6.* Do you so requite the *Lord*, ô you foolish people, and *wife*? worthy that the *Lord* should contest against vs, as *Isa. 1.2.* saying, *Heare ô Heauens*, and give eare, ô *Earth*: I haue nourished, and brought vp children, and they haue rebelled against me. Worthy that he should take all our abundance, our riches, our comforts, our peace, our honours from vs: should powre *contempt* vpon vs, should turne our *riuers* into *drie land*; our water-springs into a wildernes, our fruitfull *land* into *barrennes*, & humble vs

The use.

vnder

vnder sore oppression, affliction, and sorrow.

And, let both sorts of vs now at the *length*, *Admonition*
settle our hearts to the sincere practise of this ^{to both.}
dutie of private, publike, and worthy praise to
God, euен to bring forth fruit worthy amend-
ment in this *point*. O, wee that haue felt the *A descrip-
tion of the
first.*
fainting of our soules ; that haue beene in sore
trouble ; that haue (as it were) sit in *darknesse*,
and the shadow of *death* ; that haue beene e-
uen bound vp in *affliction* ; that haue had our
hearts brought downe with *heauinesse* ; that
haue had our *life* next step to the *gates of
death* ; that haue had our spirits melted away
with *perplexitie* ; that haue beene compassed
about with most *wofull miseries*, and that haue
seen how when we *cryed vnto the Lord*, hee
brought vs out of our *darkenesse* ; he deliue-
red vs out of all our distresses ; he satisfied our
longing soules ; he healed vs. Let vs, ô let vs
now practise cheerfully and readily this holy
dutie.

To incite vs thereunto, let vs consider: First, *To move the
Gods exceeding readinesse to heare vs, and his
presentnesse to deliuer vs* ; yea, though our
*afflictions came on vs, because wee had rebel-
led against his Word, because we had trans-
gressed, because of our iniquities.* Secondly, *Gods an-
Gods fulfilling of our very wishes, & bringing swerblenesse.*

Time, manner, meanes. vs to the very state we desired. Thirdly, the due time, the sweet manner, the gracious meanes of his deliuernace of vs. Fourthly, the passing comfort we found, after hee had deliuerner vs, filling, as it is, *Psalme 126. 2.* our mouth with laughter, and our tongue with singing.
The sequent comfort.

*A descripti-
on of the
second.*

And, ô wee that haue not yet come where any sorrow, woe, bitternesse, worme-wood hath beene put into our cup: but we only haue lyen downe in greene pastures, and walked along beside the still waters, and our table hath been alway richly furnished, our head anointed with oyle, our cup running ouer, goodnesse and mercy following vs all the dayes of our life. O let vs, let vs also, if not much rather apply with haste, and haste with godly zeale, vnto this duty, vrging our mindes thereto with these considerations.

*To moue the
second, con-
sider receipt.*

*Whence re-
ceived.*

Vndeſert.

Considering; First, that all our comforts, are things merely receiued, as *1. Cor. 4.7.* What hast thou, that thou didst not receive? Secondly, that they bee all receiued from Gods good pleasure, as of corporall things it is said, *Psal. 145. 16.* Thou openest thine hand, and filleſt euery living thing of thy owne good will: and of spirituall things, *Phil. 2. 13.* God worketh the will and the deed, of his owne good pleasure. Thirdly, that all the bountie we inioy,

inioy, is contrary to our *desert*: for as Daniel 9. 7. To vs belongeth *confusion*, or shame of face. Fourthly, that our *prosperitie*, our *choyse*, our *matches*, our *bargaines*, our *dwellings*, our *friends*, our *alliance*, our *food*, our *rayment*, our *peace*, our *meanes*, our *advancements*, our *times*, our *seasons*, our *affaires*, yea and our *Sabbaths* are even as we would haue them; as if that were verified to vs, which is said of the true fearers of God, Psal. 145. 19. *Hee fulfilleth the desire of them that feare him.* O let vs consider these things;

*All as we
would haue
them.*

And let these perswade vs to the *dutie* here required of both kinds of vs: for surely these rightly weighed, cannot but make vs say, O come, and wee shall tell you what God hath done for our *soules*: O magnifie the Lord together with vs: O, what shall wee render vnto the Lord for all his *benefits*? O, we will pay our *vowes*, which our *lips* haue vttered, and which our *mouthes* haue spoken in our *affliction*: O, wee will doe our *dutie* of solemne *praise* vnto him priuately, *publickely*, and worthily. O that men would so *praise* the Lord; O that high and low would so *praise* the Lord; O that euery one would, as they are most *bounden*, so *praise* the Lord.

*Effect of
the considera-
tions.*

Praise him so, priuately: priuately with the *family*,

*How praise
privately.*

family, as *Iesha* with his family; more priuately, with some of the family, as *Abraham* with *Isaac*; most priuately alone, as the Prophet *Dauid* most often: and in priuate say vnto him, as *Psal. 92. 1,2.* It is a good thing to giue all thanks vnto thee, O Lord, euен to sing praises vnto thy Name, O most High: yea, to shew forth thy louing kindnesse euery morning, and thy faithfulnessse euery night: as *Psal. 116. 16, 17.* Oh Lord, verily I am thy seruant, I am thy seruant, and the sonne of thine handmaid; thou hast loosed my bonds, I will offer vnto thee the sacrifice of thanksgiving, and will call on thy Name, O Lord. And *Pf. 118. 21,28.* I will praise thee, O Lord, for thou hast heard mee, and art become my saluation: thou art my God, and I will praise thee: thou art my God, and I will exalt thee: and as *Psal. 104. 33,34.* I will sing vnto thee, O Lord, as long as I live: I will sing praise to thee my God, while I haue any being; my meditation of thee shall bee sweet: I will be glad in thee. O, after this blessed manner, let euery one praise God priuately.

*How praise
publikely in
the congre-
gation of the
people.*

Euery one praise him also publikely: both in ordinary on euery Sabbath; with addition of more thankes, and more zeale in thanking, on the Sabbaths of celebrating the holy Supper of the Lord: also, in extraordinary, on the dayes

dayes of solemnne publike thankesgiuing , as
Nehemias 12.27, 43. and *Ester 9. 17.* and let
 euery one professe concerning this publike, say-
 ing : as *Psal. 34. 3.* O magnifie the *Lord* with Patterns of
 mee, and let vs exalt his *Name* together : and Ibis.
 as *Psalme 108.3.* I will praise thee, *O Lord*, a-
 mong the people , and will sing praises vnto
 thee among the Nations : and as *Psal. 111. 1.*
 I will praise the *Lord* with my whole heart in
 the assembly of the vpright, and in the congrega-
 tion : and as *Psalme 109. 30.* I will greatly
 praise the *Lord* with my mouth ; yea , I will
 praise him among the multitude : and as *Psal.*
116. 18, 19. I will pay my *vowes* vnto the
Lord now,in the presence of all his people, in
 the Courts of the *Lords House*, in the midſt
 of thee, ô *Ierusalem.*

O let euery one, thus *praise* the *Lord* pub- How in the
 likely in the congregation of the people : and assembly of
 not onely so , but also in the assembly of the the Elders.
 Elders : if at any time (as they ought) the
 Princes and great ones doe assemble , vpon
 speciall occasion together , to giue glory vnto
 the *Lord*: euen glory vnto his *Name* , and to
 worship him in the beautie of Holinesse : as
Psal. 29. 1,2. they are commanded ; and as,
 because God hath done greater honour to
 them, then to meaner people, they are more
bounden :

*Patternes
of this.*

bounden : O let euery one , who hath any calling to be amongst them , as a *teacher* , or as an *hearer* , or as otherwise conuented , praise the Lord euen before them also , and say concerning this , as *Psal. 119.46.* O *Lord* , I will speake of thy *testimonies* euen before Kings , and will not bee *ashamed* : and as *Psal. 138. 1.* I will *praise thee* , O *Lord* , with my whole *heart* : yea , before the *gods* , or great *Potentates* will I sing *praise unto thee* . O , thus let vs praise the *Lord* priuately in his owne presence , publike-ly in the congregation of the *people* ; boldly , in the *assembly* of the Elders .

*Who are
contrary to
these.*

Let none of vs be like the wicked , whose *secret closets* are for *secret sinnes* ; but not for *secret duties* of godlinesse : whose priuate houses are for priuate sports , pastimes , pro-fits , pleasures : but not for priuate prayers , and praises to *God* . Neither let vs be like the *popish Recusant* , or the selfe-weening *Separatift* ; who disdaine the congregation of the *people* , and haue their owne will-worships for corners , but no praise for the *Lord* in publike *Temples* . Neither let vs be like the timorous and fearefull , who dare not profess *God* before the *gods* , nor praise the *Lord* before *lords* ; but treacherously lay their *hand* vpon their *lips* , when their *mouth* should be open to shew forth his *praise* .

praise. Let these euils be farre from vs , and let vs laud the Lord our God with conscience in priuate,with cheerefulnesse in publike, and with courage before the Elders.

Thus praise his *benignitie* , thus praise his *wonderfull workes*,and thus praise himselfe.O <sup>The praise
of Gods be-
nignity :</sup> praise his benignity,by *commending*, First, the ^{that it is} *ancientnesse* thereof,for as *Psal. 25.6.* His ten- ^{Ancient,} der mercies , and his louing *kindnesse* haue beene euer of old. Secondly , the *greatnesse* ^{Great,} thereof: for as *Neb. 9. 17, 25.* his is great kindnesse, and great *goodnesse*. Thirdly, the *richnesse* thereof: for as *Rom. 2: 4.* there is ri- ^{Rich,} ches of his goodnesse. Fourthly, the *admirablenes* thereof: for,as *Psal. 31.19.*O how mar- ^{Admirable,} uellous is the *goodnesse* that hee hath laid vp for them that feare him ;yea, which hee hath already wrought for them that trust in him, before the sonnes of men ? Fifthly, the *excel-
lencie* thereof : for,as *Psal. 36.7.* How excel- ^{Excellent,} lent is his louing kindnesse ! Sixthly, the *im-
measurablenesse* thereof : for, as *Ephes. 3. 18.* ^{ble,} O the *breadth*,and *length*,the *depth*,and *height* of his *mercy* ! Seuenthly, the *endlesnesse* there- <sup>cause of all
goods.</sup> of: for,as *Psal. 136.* It indureth for euer, and euer. Eighthly, the *effects* thereof, as *Titus 3. 4,5.* Out of it comes *mercye* to saue vs : as *Psalme 63.3,5.* comes that to vs,which is bet-

ter then life, and which satisfieth our soules as with marrow and fatnes : as Ps. 65. 12. It is that which the yeere is crowned with such blessings, such fatnes, such abundance, such flourishing flockes, such goodly corne, as causeth all people to sing, & shewt for ioy: saying, Therfore, how ancient how great ? how rich ? how admirable ? how excellent ? how immeasurable ? how endlesse? how fruitful is the benignity of the Lord? praise it before him; praise it before the sons of men ; praise it before the congregation of the people; praise it before the assembly of the elders.

*To praise his wonderfull workes to-
wards vs, or others in our miseries. First, praise
them by looking backe to his goodnessse and
power, shewed, in doing that hee did for
vs, when he redeemed vs, when he deliuered vs,
when he healed vs, when he brought vs to that
we desired: by looking backe also to his power
and goodnes shewed in preseruing vs, in pre-
venting vs, in staying vs from perishing , from
being beneath , from finall perdition in our
most forlorne case,vntill he did deliuere vs. Se-
condly, praise them by acknowledgement of
his might, & his will to be alone, and singular
herein:saying, O Lord, who can,or who could,
who will , or would haue done such workes
for vs, as thou hast done ? None would,none
could,*

could, but thou onely ; thou only, to whom nothing is hid, nothing hard, nothing impossible ; who never faintest, art never weary, and of whose understanding there is no searching. Thirdly, praise them, by admiring his doing of them vnto vs : saying, as *Psal. 8.4.* O what is man, that thou art *mindfull* of him ? What is the sonne of mortali man, that thou visitest him ? and *Psal. 144.3.* Lord, what is man, that thou takest knowledge of him ? or the sonne of man, that thou makest account of him ?

And helpe this admiration, by thinking how we are, *Ephes. 2.3.* all of vs by nature the children of wrath : and *Gen. 6. 3, 5.* Of our owne wee are naught but *sinfull flesh*, every imagination of the thoughts of our heart being onely euill continually : and *Gen. 18.27.* We are but *dust and ashes*: and *Isa. 48.8.* We are *transgressours from the wombe* : and *Psal. 144.4.* We are but *vanitie*, and our dayes as a shadow that passeth away : and *Rom. 7. 24.* The holiest are but miserable and wretched. O marke these well, & wonder at Gods workes of grace, of mercy, and of louing kindnesse vnto vs : praise them before him, praise them to the sonnes of men : saying as heere, Surely these workes of the Lord are wonderfull workes : and *Psal. 111. 2,3,4.* They are great, they

Helps to this admiration, by considering what we are. Patterns of this prayse.

they are honourable, they are glorious works,
oh he hath so done, and so wrought the same,
as he hath made them to be remembred for e-
uer. Say, as Ps.78.4. Verily these works are the
praises of the Lord. Say, as Ps.92.4, 5. Thou,
Lord, hast made me glad through thy works:
I will triumph in the works of thine hands. O
Lord, how great is thy workes, and thy
thoughts are very deepe?

*Sins against Gods benigne-
tly:* Oh, be it farre from vs to be guiltie of that
complained of, Psal. 106.7. Not to remem-
ber the multitude of his mercies : or that in
Deut. 29. 19. to presume to sinne, through
fawcie confidence in his mercy : or that in Rom.
2. 4. To despise the riches of his goodnessse :
or that in Psal.92.6. To be so bruitish, as not
to acknowledge his workes, and so foolish, as
not to discerne the same : or that in Psa.28.5.
Not to regard his workes: or that in Psa.95.9.
Sins against his selfe: To prouoke and tempte him, though wee haue
seen his glorious workes : or that in Psal. 10.
4,5,13. To be so proud, as not to seek God, as
not to haue him in our thoughts, as to think
his wayes alway grieuous vnto vs, as euen to
contemne him.O farre be these from vs:and as
it is said, Job 21. 16. Farre bee the counsell of
all such from vs.
To praise himselfe. *Himselfe, whom as Psal.65. 1. praise waiteth
on*

on in *Sion*: himselfe, who is, as *Psa. 18.3.* most worthy to be praised : himselfe, who *Ps. 22.3.* inhabiteth the praises of *Israel* : himselfe, whose praises, *Psal. 78.4.* the godly doe shew to their posteritie : himselfe, to whom, *Psalme 147.1.* it is good, and pleasant, and comely to sing praises : himselfe, who, *Psalme 145.3.* is great, and greatly to bee praised : himselfe, who, *Deut. 10.21.* is our God, and our praise, and glory.

Him, euen him let vs praise worthily, which to prayse in one word, is to exalt him : let vs so praise him, as we exalt him : not our selues, but our God : for as *Mat. 23.12.* Whosoeuer exalteth himselfe, he shall be abased : not *Idols*, but the *Lord*, for as *Pse. 97.7.* Confounded be all they that serue and reioyce in, and so exalt *Idols*. No, no, but the *Lord*, the *Lord*, let vs exalt him alone : let vs exhort others to exalt him, as *Psal. 99.5.* Exalt yee the *Lord* our God : let vs in our selues exalt him, saying, *Isa. 25.1.* O *Lord*, thou art my God, I will exalt thee, and praise thy Name ; for thou haft done wonderfull things. Let the progeny of the godly exalt him, saying, *Exodus 15.2.* The *Lord* is my strength, and song, he is become my salvation, he is my God, and he is my fathers God : I will prepare him an habitation, and I will exalt him:

*Exhorting
others.*

*Doing it
our selues.*

Patternes.

him : thus praise the Lords owne selfe, by exalting him.

Exalt him : set all vnder him in the congregation : cry, Downe with Idols , downe with Images, down with mens deuices, downe with Invocation of Saints, downe with worshipping of Angels ; and intertwaine and exalt in the congregation of his people, none but his owne ordinances , his owne word , his owne Sacra-

ments, his owne Name, his owne selfe. Exalt him : set all vnder him in the assembly of Elders : Bid them, as Rev.4.11,10. fall downe before him , worship him , and cast downe their crownes at his feet. Bid them, 1.2.10,11.

be wise , and bee instructed to serue him with fear, & to reioyce before him with trembling. Bid them, as Psal. 29.1,2. giue to him glory,

and strength , and giue to him the glory due to his Name. Exalt him, set all vnder him in

the Family : Wives , children, seruants, in your duties feare the Lord, looke vp vnto the Lord, do all your seruice of subiection, and obedience, as vnto the Lord. Husbands, fathers, masters, rule , as vnder the Lord , exalt him as your Master which is in heauen.

Exalt him, set him aboue all, say, as Psa.136. 2,3. Thou art God of gods , thou art Lord of lords : say, as Eph. 1.21,22. Thou, O Lord, art farre

*Set him
aboue all.*

farre aboue all principalitie, and power, and
 might, and dominion, and euery Name that is
 named, not onely in this world, but in that also
 which is to come: all things are vnder thy feet:
 say, as Gen. 14. 19. Thou art the most High God,
 the possessor of Heauen and Earth. Thus ex-
 alt him: exalt him also in setting more by ^{set most}
 him then all, saying, as Ps. 73. 25. Whom haue ^{by him}
 I in heauen but thee? and there is none in
 earth that I desire besides thee. Exalt him, in
 setting praises on him more then on all, say- ^{set meſſ}
 ing, O Lord, I more delight in thee, then in fa- ^{praises on}
 ther, or mother, or wife, or children, or friends,
 or goods, or pleasures, or lands; yea, as Ps. 63. 3.
 Thy louing kindnesse is better to me then life
 it selfe. Thou art my portion, my glory, and
 song. Exalt him, in setting apart a chiefe ha- ^{Set apart}
 bitation for him to dwell in, euен thy soule all ^{chiefe place}
 trimmed, as, Isa. 66. 2. A lowly, a poore, a con-
 trite spirit, trembling at his Word. Exalt him ^{prefer place}
 in preferring a place, and meanes for his ser- ^{and meanes}
 vice, before all thine owne comforts, as David, ^{of bisser-}
 Psal. 132. Exalt him, in being at cost to serue ^{Be at coſt to}
 him, as the same royall person, 2. Sam. 24. 24. ^{serue him,}
 Exalt him, in giuing him the best seruice of all, ^{Giue him}
 that is, as Rom. 12. 1. thy body, and thy whole ^{best service,}
 selfe a liuing sacrifice, holy, and acceptable ^{Giue him}
 ynto him. Exalt him, in giuing him the best ^{best disir.}

dish, euен as *Prou. 23.26.* with *Psal. 51.6.* thy very heart abounding with *sincerity*, and *truth* in all the inward parts thereof.

O, that men would thus *praise* the Lord *priuately*, *publikely*, and *worthily*: O, that we had our minds heated, & inflamed by al this that hath bin said, with holy *zeale*, to tye our selues thus to *confesse* before the Lord his louing kindnes and his wonderfull *workes* before the *sonnes* of men; thus to exalt him in the congregation, and euery where; thus to praise him also in the Assembly of the *Elders*. But, who is suf-

How to come to the grace to praise God thus. ficient for this *Angelicall duty*? Of our selues we haue not a thought towards it: God is the owner, and God is the *giuer* of it; therefore that we may performe it to him, we must first craue it at him, saying with the Prophet, *Psal. 51.15.* O Lord, open thou my *lips*, and my mouth shall shew forth thy *praise*.

Proofes of such as doe praise God. And lest wee deceiue our selues, thinking we be of the number of those that *praise* God rightly, when indeed we be not, we must note the proofes of such as doe *praise* him, his *beneignitie*, and his *workes* soundly, and examine our selues of them. First, If we haue this spe- ciall *grace* to *praise* him; then wee find in our *Meeting* of selues, that we so *affect* the Lord, as we seeke, *we thirst*, we long greatly after him, and after

the

the exercises of his worship : for this, in *Psa. 63.* is shewed to be in him whose mouth praiseth the Lord with ioyfull lips. Secondly, If wee haue this grace to praise his benignitie , then we find in our selues that it leadeth vs vnto *re-pentance*, as it is said it ought to doe, *Rom. 2.4.* Leading to
repentance
by his be-
so as our loue is set vpon it, more then *life*, as *nignty*.
Psalme 63. 3. and it moueth vs to *walke truely*, and godly in Gods sight : for this in the said *Psalme*, and in *Psal. 26.* is spoken of him that compasseth Gods Altar with the *voyce* of *Thankesgiuing*. Thirdly , If wee haue this *grace of praising* Gods wonderfull workes; His workes
affect vs
with loue, then we find in our selues a louing of them, a *taking pleasure* in them, a *gladnesse* in them, a *reioycing* in them , a *gracious acknowledgement* of them, a holy shewing of them to our *posteritie*, a desire to come to *praise* God in the assembly for them : for these are said, in *Psal. 111. and 92. and 78. and 26.* of such as haue this *grace of magnifying* Gods *workes*. Fourthly , If wee haue the true Art of *pray-sing* God, we find in our selues, that we order *our life well*: for in *Psal. 50. 23.* this is ioyned *with the offering* of praise vnto God.O, let vs looke to these *proofes* of our fitnessse to this *dutie*: if we haue them not:then, as in *Psa. 50.16.* God calleth vs *wicked*, and challengeth vs of

vile audaciousnes for meddling with any Divine dutie : but if we haue them,then he saith, to incourage and to comfort vs,that wee gloriſe him.

*Gods glory
our eyne.*

*Difference
of this duty
from others.*

*The terme
of this duty.*

Which is the marke that in all things, and especially in Thanksgiving we must ſhoot at: for his *glory* is the chiefe end of all. Being now come , and heereafter comming to the Sermons, and to the action of Thanksgiving, let vs euer think of *Gods glory*; for he wil haue vs doe this dutie for his meere *glory*: all other duties of his ſervice, are almost onely for our *necessitie* ; but this all for his *glory* : and therefore in *Pſalme 66. 2.* it is called a ſinging forth of the *glory* of his *Name* : and in *Pſalm. 29. 2.* a giuing of *glory* due to his *Name*. And worthily : because if we be ſkilfull in it,wee therein ſpeak such great things of him, and of his properties, and of his workes, and of his *Name*, according to a ſpeciall patterne, in the *145. Pſalme*, and many others , as wee ſhew himſelfe to bee a glorious God , and his *Name*, to bee a most glorious *Name*. O that men would ſo praise him in ſecret, in the family, in the congreagation of the people,in the assembly of the Elders, as they might thus ſhew his *glory*. And, ô, that this might not be at ſome ſeldome fits, but as *Pſalm. 145. 2.* every day:

day: and as Psalm. 146.2. while wee doe liue,
and while we haue any being.

Note a speciall rule how to continue this ^{Rules to}
alway in our selues, and in our families: in
our selues to continue it, the rule is this, To
haue his *louing* kindnesse; his euerlastinge *mer-*
cy; his *holie* remembrance; his continuall *be-*
nefites; and the *promises* of the better *life* al-
wayes in our *thoughts*, and (as it were) be-
fore our *eyes*, with a blamelesse *conuersation*,
and a conscience of thankesgiving. If wee
obserue this rule, wee shall neuer cease to
praise the Lord in our selues. To bee the like
in our fam.lies, the rule is not to entertaine,
but to cut off from them euery *popish*, *pro-*
fane, *dissolute*, pick-thanke, *flanderous*, *vaine*,
wicked, *deceitfull*, *dissembling*, *dishonest*, *drun-*
ken, *vngodly*, *idle*, *irreligious person*, and to
maintaine (through all due respect yeelded
to every one in their place) *peace*, *amitie*, *a-*
greement, *unitie*; as there be no *unkindnesse*,
iarres, *contentions*, *breaches* to make inter-
ruption of godly *exercises*. If this rule be ob-
serued, then, as wee shall want no *comfort*,
honour, *commendation* to our families: so in the
same we shall *blesse* the Lord our God daily.

Whereupon, will follow the reward of
this our thankfulness to God; which is this, <sup>The reward
of this duty.</sup>
namely,

namely, That if it bee such as we haue heard, and so attended with a well-disposed way to preuent all occasions of Gods dishonour, and with a well-ordred life to promote the glory of his Name ; then hee will let vs see, yea, cause vs to enjoy his salvation, as it is promised, Psalm. 50. 23. not his destruction , as hee threatneth the vnthankefull wicked in the 22. Verse, but his saluation. So great account doth hee make of the right thankefull , as hee will not let them be ouer-wronged, taken away , or destroyed, suppressed , beaten downe , nor consumed : hee will not part with vs; hee will not be without vs : but that wee may still honour him , praise him , and glorifie him ; hee will keepe vs in safetie, preserue vs in libertie, and maintaine vs in prosperitie, by the tower, the rocke, the strength, and the shielde of his temporary saluation, and giue vs the comfort, peace, joy, riches, glory, and in the end the consummation, and the fulnesse of his eternall saluation in Iesus Christ, blessed for euer, Amen,

Amen.



F I N I S.

